

OPTANDA.

GOOD MEN Described,

A N D

GOOD THINGS propounded,

A

SERIOUS CONSIDERATION

O F

Two very Important C A S E S.

I. What should be our *Spirits,*

A N D

II. What should be our *Studies,*

That so

All Things may Go *well*

By COTTON

In Two Sermons
Preached
and

1938

1946 June 10

Life of
C. Francis.



To His Excellency,
Sir William Phipps, Kt.

Governour of the Massachusetts Province,
and General of NEW-ENGLAND.

May it please your Excellency.

Altho' the Great Austin, once entred it among his Aged and Humble Retractions, That in a Dedication of a Book, unto one, whom he yet Esteemed, A Good Man, he had spoken more Honourably of that Person, than he deserved; I am abundantly satisfy'd, That I shall never have cause to Retract my Dedicating of this Little Book unto you, as unto a Person, Most Exemplarily desirous to serve Your Country, and as Exemplarily Self-denying in the doing of that Service. The World surely must be now convinced, That we were not at all deceived in our Expectations, when we publicly Saluted you some years ago, As, One Rais'd by God, for such a Time as This! And your People would now be the most Ungrateful of Men, if they should not acknowledge, That your Indefatigable

Endeavour to Do us Good, have more than a Little oblig'd us, to Thank you, to Value you, to Honour you, and to Pray for you. But as you have often expressed your Esteem for the Prayers of such men as now Rejoyce under your Protection; so the Sermons uttered among them, have had a singular Acceptance with you. 'Tis upon this encouragement, that I now ask Your Excellency, to Accept of a Sermon, which describes, An Excellent Spirit; a Spirit no less Needful than Useful in all sorts of men; but especially in those who on the score of any preferments do Excel other men; even, that Spirit, whereof whoever shall be destitute, may have this Lamentation made upon them, Does not the Excellency which is in them, Go away? They Dy even without Wisdom.

SIR,

The Charming Examples of such an Excellent Spirit, are plentifully exhibited in those Judges wherewith our God favoured his Israel, of old. But having recommended Them, as the Chief and Best Subjects for your pious Emulation, it will not be amiss, if I also set before Your Excellency, the instance of a Noble Roman as truly admirable. 'Twas the Renowned Fabius Maximus; Who being advanc'd unto the Highest Office and Command in the Common-Wealth, did through a zeal for his Country, overcome the greatest affronts that any person of quality could have received. Minutius the master of the horse, & the

next

next person in dignity to himself, did first privately Traduce him, as One that was No Souldier, and, Less Politician; and he afterwards did by both Speeches and Letters, prejudice not only the Army, but also the Senate, against him, so that Minutius was now by an Unpresidented Commission brought into Equal Terms with Fabius. All this while the Great Fabius did not throw up his Cares for the Common-wealth, but with a marvellous Equality of Mind, endured equally the Malice of the Judges, and the Fury of the Commons; and when Minutius a while after, was with all his Forces, upon the point of perishing by the Victorious Arms of Hannibal, this very Injured Fabius, not Listning to the Dictates of Revenge and Envy, came in, helped him, saved him; and by that Excellent Spirit, he at length made his worst Adversaries the Captives of his Generosity. Upon this History, I may now say with one of the Ancients, If Heathens can do thus much for the Glory of their Name, what shall not Christians do for the glory of Heaven? Sir, You being a Christian, that have already given such Demonstrations of an Excellent Spirit, as cannot be found in those that are Strangers to the Spirit of Christ, I do assure my self that you will go on in Answering the Character of an Excellent Spirit, now Laid before You. Which if You do, the Benefit that You did
unto

into the English Nation, by carrying more
than one or Two Hundred Thousand
Pounds into that Kingdom, will not be so
considerable as the Advantage that will ac-
crue to Your Dear New-England, by Your
Contributing to the Continuance of the Divine
Presence and Favour yet among us. 'Tis
with such Wishes, that I take Leave to Sub-
scribe my self,

Your Excellencies

Very Sincere and Humble Servant

Cotton Mather

Good

GOOD MEN

Described.

In a Sermon, Directed unto the
GOVERNOUR, of NEW-
ENGLAND.

PROV. XVII. XXVII.

*A Man of Understanding, is of an EXCEL-
LENT SPIRIT.*

IT was a Sharp, and yet a Just, Rebuke which the Rash and Wild Zeal of Our Lords own Disciples, once brought upon Them, in *Luc. 9. 55.* *Yee know not what manner of Spirit yee are of.* As 'tis not easy for a man to pass a Judgement upon his own Picture, So for a man to know his own Spirit, is a thing no less Difficult, than it is Uncommon in the world. Men may Dream that they have, no less a thing, than *The Powerful or Glorious Spirit of Elias*, in them, when indeed, those *Evil Spirits*, which filled and acted the *Swine* of old, have possession of them. It is the Spirit of man, whereof he that *Formed* it, hath said, *It is Deceitful above all things, who can know*

know it? And therefore that Counsil of Heaven, *Try the Spirits*, is of a very wonderful importance to us all; Especially with reference unto *Our own*. But if that be a Question which would puzzle the most among us, *What Spirit are you of?* There is another Question, which is not altogether so intricate, so perplexed; Namely, *What Spirit we should be of?* It is a Question, whereto we have an Answer, in the Text now Read unto us. We are told in *Prov. 12. 26. The Righteous is more excellent than his Neighbour*. And our Text shewes, Wherein? tis in the Spirit of him.

If the very Title of the *Proverbs* in our Bibles, did not intimate, that they were *Excellent Sentences*, yet the *Author*, the *Pen-Man*, the *Matter*, and the *Texture*, would all conspire to declare their being so. It is then an *Excellent Sentence* which now lies before us; and an *Excellent Spirit* is the thing recommended in it. We are told in *1 King. 10 24. All the earth sought unto Solomon, to hear his wisdom, which God had put into his Heart*. But behold, something of that *Wisdom* now seeks unto a Little Part of the earth within these walls this day, that we would attend unto it.

Wee have here a description of a *Wise Man*, which the only *Wise GOD* put into the Heart, of One that was himself such a Man. To be too Sollicitous and Inquisitive after the Aspect

Described.

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which these words may bear unto the Context, will be to forget the Independency of the Sacred *Proverbs*, which rather ly together like an heap of *Unstrung Pearls*, in the Book of our GOD. Nevertheless, tis plain that *Solomon* is here commending the *Taciturnity*, which Wise Men usually have a kindness for; and we have this, assigned as the *Reason* of the *Silence*, that is affected by such Men as those; Particularly, when they receive great provocations from their Injurious Neighbours, and are punished, even for their *Justice*, or *Strucken* for their *Equity*; How come they to be *Sparing of their words*? Why, they are of an *Excellent Spirit*.

But referring all those Observations, which may be made upon the *Circumstances* of this Text, unto the place most proper for them, I shall, with Gods Help, Address my Self to Answer this most important

CASE.

What is that EXCELLENT SPIRIT, which a Good man desires, & Studies to be adorned with!

Divines of some Note, have still wished for Sermons, whose *Motto's* might be, *Many Truth's, and not many words*. It would be disagreeable to the Composure of the *Proverbs* from whence my Text is taken, and my *Context* would give me a very particular

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Check,

Check, if I should not Croud what is to be said upon this *Case*, into as *Little Room* as ever I can. To Discourse Closely then,

By the *Spirit*, is meant the *Soul*; Or, that Spiritual and Rational *Substance*, whereto our *Body* is to be Vitally United, as a *Mansion* and an *Engine* for it. By the *Excellency* of the *Spirit*, is meant some *Ornament* upon the *Soul*, which may be grateful unto the most High God, and graceful in the Eyes of all Reasonable men. We are therefore to Enquire, What are those *Ornaments*, with which a Good man would have his own *Soul* Accomplished?

Know then,

I. An *Excellent Spirit* is an *Extraordinary Spirit*; and such would a Good man have his own *Spirit* arise to be. We Look upon *Rarity* and *Excellency* to be *Æquivalent*. Why, a *Good* man will always be a *Rare* man, as long as almost the whole *World Lies in Wickedness*; But he will further aspire after those *Rare Attainments*, which even many a *Good* man do's not arrive unto. No, he would in all that is *Vertuous* and *Laudable*, be, *An Extraordinary man*. There is a *Commendable Singularity* Endeavoured by such a man; and he will not be *Bark'd* out of it, by such *Flouts* and *Scoffs*, as they sometimes assaulted the Great *Luther* with, *Tune*

Solus

Described

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Solus Sapis ? Is there no Wit, no Sense among Mankind, but what *you* have monopolized ? A Good man, will not oblige himself unto the Common measures of Iniquity. There are *Ordinary Vices*, which, be sure, a Good man will not comply withal ; he ha's not a *Spirit* that will permit him, *To follow a multitude in the Doing of evil :* if he dwell in a *Sodom*, hee'l be a *Lot* for all. When the whole Congregation had been Sinning against God, said the Lord in Num. 14. 24. *My Servant Caleb, he had another Spirit, and hath followed me fully.* Tis that other *Spirit*, that is an *Excellent Spirit*. Suppose, a Whole Country, yea, a whole Nation, be distempered with Formality, Debauchery, and Enmity against the *Right wayes of the Lord*, a Good man will be of *Another Spirit* ; although like *Elias* he be put upon Complaining, *I am left alone !* If a whole people decline and back-slide from God, and let the *World* eat up all their *Zeal for the House of the Lord* ; Yet a Good man will be of *Another Spirit* ; hee'l be another *Noah* for his Uprightness, though there be a *Deluge* of Profaneness, overwhelming of all his Neighbourhood. He is one bound for Heaven ; and thinks he, *To heaven I'll go, though I should not have one man alive, to bear me Company.* But there are *Ordinary Vertues* too, with

which a Good man will not be Satisfy'd ; he will ingenuously confess himself to be, *The least of Saints* ; but he will diligently Labour to be one of the *Highest Form* ; to be *Ultimus Bonorum*, will not serve his turn ; he ha's a *Spirit* suited by that Advice of the Apostle, *Seek that ye may Excel*. Said our Lord, in Math. 5. 47. *What do you more than others ?* Tis a Spirit for *Doing more than others*, that is the *Excellent Spirit*. To Live Soberly, and Honestly, Doing no body any Harm, and to keep up a Round of Duties from Sabbath to Lecture, and from Lecture to Sabbath, here is what *others*, that are none of the worst, use to do ; but a Good man is for *Doing more than others*. He is for *Doing Nobler things* than they do ; and for doing the same things which they do, upon far *Nobler ends*. As for *Natural Actions* ; his Eating, Drinking, Sleeping, and Recreation ; tis not meerly because he is *Hungry, Thirsty, Weary*, and his *Appetites* call for it ; this is what *others do* ; No, but it is, that so he may be Supported and Refreshed in the work of God. As for *Civil Actions* ; his Trading, Ploughing, Working, and Visitation ; it is not barely to accommodate himself with *Worldly Advantages* ; that is what *others do* ; No, but it is to Glorify God in the station wherein God has placed him.

And

And then, in his *Religious Actions*, a Good man, would have more *Piety* and more *Charity*, than other men. Others have some *Faith*; but he would have such an one as *Abraham* had; others have some *Love*; but he would have such an one as *David* had. Others have some *Repentance*, but he would have such an one as *Peter* had. Others do something for God; but he would be able to say with *Paul*, *I have Laboured more abundantly than they all*! Of Good men, 'tis said, in *Isa. 40. 31. They shall mount up with Wings as Eagles.* Truly, A Good man is for *High-Flights* in Religion; he would fain Soar above the *middle Region*; Yea, he would, if it might be, come to move with and like the very *Angels* themselves, who you know, are called *Excellent Spirits*. He hopes he shall one Day come to be, *As the Angels*; and therefore he would now be of such an *Angelical Spirit*, that the very *Angels* themselves may take Delight in attending on him. As for that Creeping Frame of some, who would gladly know the, *Minimum quod Sic*, or, just how much Religion will set a man within the Gates of Heaven, that they may there make a Stop and Stand; I think, 'tis Incompatible to a Godly man.

II. *Holiness* is *Excellence*; and that is

it with which a good man would have a Spirit most gloriously Replenished. We are told in Psal. 16. 3. *The Saints that are in the Earth, are the Excellent.* The Spirit of a SAINT is an Excellent Spirit. I know not whether he be most of a Bruit or a Devil; 'tis one of them; that shall make a Scoff at being a Saint; tho' that be a wickedness that has been committed, by some that would be called Christians. But a Good Man, is very desirous to be, A Saint on Earth, & one of the, Holy Brethren. Indeed the Inclination of many, is too agreeable to the Popish Canonization: which acknowledges no Saints, but what are already in the Heaven of the Blessed. We do but humour that, when we do say, Saint Matthew, and won't as well say, Saint Abraham. But we do more grossly follow it, when we are for no Saintship, till we are dead and gone, and we are, Like Sheep laid in the Grave. Whereas, A good man is for being, A Saint on Earth; inasmuch as he believes, 'tis that, Without which, No man shall see the Lord. But Holiness; What is that? It is in short, A Consecration to the Service and Glory of the Great God. Gods Holiness is His Advancing of Himself alone, and his Agreeing with none but such as concur with him in doing so. And thus

thus *our* Holiness, lies in our Advancing the Honour of God, and making all that we *are*, and all that we *have*, and all that we *do*, subservient thereunto. Now a good man, would be such a *Saint*, as thus to have, *Holiness unto the Lord*, written upon all that he is concerned in; he does like those worthy *Macedonians*, of whom we read, *They gave themselves unto the Lord*; and then he subscribes himself, as in *Psal.* 119. 38. *Lord, I am thy Servant, Devoted unto thy Fear.* A Spirit of *Respect unto God*, has touched him; and being a Needle touched with such a Loadstone, he would always have none but *God-ward Vergencies* of Soul. A good man, would be an *Enoch*, that is to say, *A Dedicated man*; and he would, *Walk with God*, by a Continual *Dedication* of every thing within his Reach, unto that Great *END* of, *Showing forth the Praises of God*. We are Commanded, in *1 Cor.* 6. 20. *Glorify God in your Bodies, and in your Spirits, which are His.* The Spirit of a Good man, says, *Amen* to this! We are Commanded, in *1 Cor.* 10. 31. *Whether ye Eat, or Drink, or whatever ye do, Do all to the Glory of God.* The Spirit of a Good man, cries out, *Lord, Let me do so!* He is a man that would set a part every thing for *God*; and Subordinate every thing about him,

him, unto the Interests of the Lord. If the *Flesh* and the *World*, and the *Diuel*, tempt him, to do any thing that may be for the Dishonour of God, he would make *Josephs* Refusal, *How shall I do this wickedness, and sin against God?* But here is not all; he ha's a *Spirit* for more than this. What *Ahab* so sneakingly and absurdly, said unto *Benhadad*, in 1 King. 20. 4. *I am thine, my Lord, and all that I have*; That would a Good man very Holily speak unto the God that made him; *Let my all be the Lords*. When he looks upon the Powers of his *Mind*, he says, *O that this Understanding, this Cogitation, this Conscience, and this Memory, might atwayes be at Work for God*; and, *O that this Will, and these Affections, might atwayes be closing with God my Saviour*. When he Looks upon the Members of his *Body*, he says, *O that all my Senses might Operate for God alone*; and, *O that this Tongue might speak for God, and these Hands Act for God, and these Feet carry me where God is to be served*. Yea, As we read, in *Psalm* 30. *Tit. about, The Dedication of the House of David*; even so, a Good man, would have no Comfort, by which Gods *Glory* should not be promoted. His *House*, His *Cash*, His *Lands*, His *Goods*, His *Friends*, and all His *Capacities*, he *Wishes*, *O that my God might have the*
more

more Acknowledgments for my having such things as these! And therefore also, he sometimes does ask himself, like David of old: he does more particularly ask himself, *O what is there that I may do for the Dear Name of my God?* This note is the Spirit of Holiness in a good man; and whatever Opinion the Debauched and Vitiated Souls of unrenewed Sinners, may have concerning it, if all the Angels that are now Invisibly present here, had it referred unto them, I am sure they would all say, *This is an excellent Spirit!*

III. A good man would be of an *Active* and an *Useful* Spirit, and that is an *Excellent* One. What we render, *Excellent* here, may be rendered *Precious*. A good man would be such a *jewel* to his Neighbours, as that they should all fare the better for him; he would give them cause to say concerning him, while he lives, *He is a precious man;* and when he Dyes, *There's one gone that will be miss'd!* It was said concerning one that was an Active and an Useful Instrument for the good of His People, in 2 Sam. 18. 3. *Thou art worth ten thousand of us.* Why, a good man would make himself of much Use to as many Thousands of his Neighbours, as he can; and if this will

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make

make him of *More Worth* than many thousands of them, he will be so. It is noted of a *Sheep*, that every thing about it, is of some good use or other. A good man is a *Sheep* of our Lord Jesus Christ, the *Shepherd of Israel*; and he would have some good *Use* made of whatever God has given him. Indeed, this is the proper Distinction and Character of a *Good Man*, as in Ro. 5. 7. oppos'd unto a *Righteous* one; 'tis a Man, who, *Does Good*. A good man will be an Excellent Husband and Steward of the *Talents*, which God has bestow'd upon him; and put 'em all to an *Excellent Use*. He would fain be, as it was noted of the Blessed *Bradford*; *Either with Tongue, or Pen, or Purse, always doing of Good*. Perhaps he seldom comes into any Company but he thinks with himself, *What useful thing, shall I Say or Do, before we part?* There are several *Relations*, which the God of Heaven has placed him in; and he would so discharge those *Relations*, that all about him should Bless God for ever for him; he would procure *those Praises* to make Heaven ring every day on his behalf, *Blessed be God for such a Magistrate, for such a Minister, for such a Father, such a Master, such an Husband, or such a Son!* All his *Gifts*, and all his *Graces*, and all his *Capacities*

he would so lay out, that the Church of God, may have the Advantage of them. And, if you can but evidently lay before him, *An opportunity to be Serviceable*, you need not use many Motives to make him take it : no, thinks he, *My Opportunities are my Treasures!* His Riches, if God have sent him any, how does he Employ a good portion of them? It was said, *If Riches Increase, set not your Hearts upon them*; instead of *That*, he sets his Heart upon Contriving what Good he shall do with what he has? 'Tis said in *Isa. 32. 8.* *He does Devise Liberal Things.* He sets himself to Devise how he may support sacred and civil Order, how he may set the poor to work, how he may feed the Hungry, clothe the Naked, Relieve the Sick, Comfort and Requite his Parents, and make the Heart of the Aged, the Widow, and the Orphan, Sing for Joy. And hence also, He is a man of a *Publick Spirit*. He is not all for *Himself*, but he earns that Epitaph to be inscrib'd upon his Grave at last, *Here lies a Good Commonwealths Man!* and while he lives he is concern'd for the whole *Vessel*, as well as his own *Cabin*; especially when an Horrible Storm does Threaten all. When that Excellent Prince of *Orange*, the Ancestor of our present Sovereign, had from

a Treacherous and Murderous Papist received such a mortal wound, that he saw he had but one Breath to draw in the World, he cry'd out, *O my God, have mercy on my Soul, and on my poor people!* His poor People! had half of his last Breath. Truly, so, a Good Man would let his poor People, have more than *Half* of all that he has, when it *must* and *can* be afforded unto them. Be sure, he will not grumble at every penny that goes to defray, the *Publick Charges*, while he can throw away whole Pounds on his own *private Pleasures*. Nor will he needlessly and angrily Decline to Serve the *Publick*, when he has a clear Call unto it. Tho' a sense of *Inability* may make him very backward in accepting of an Office; yet if he be *Able* he will be *Willing* to do his best. It is true, every *Publick Servant* must carry two *Handkerchiefs* about him, one to wipe off *Sweat*, of Travail, another to wipe off the *Spit* of Reproach; but a Good Man, has his *Handkerchief* always at hand. It is possible, that the *Poor People*, have been shamefully *Ungrateful* to him, for what he has already done; but their being *Ungrateful* shall not make him *Unuseful*; he Looks for his Rewards, not in the *Acclamations* of a fickle and froward people, but in the Great Gods, *Well done,*
Good

Good and Faithful Servant ! he can pass by their Little Follies, and still spend his Time and Strength, and Estate for them ; even, To do them good against their Wills ; as every one must, that will do them good at all. In Serviceableness, He is, Like the Lion, which turneth not away for any. It is required in Gal. 6. 10. As we have opportunity, let us do Good unto all men. And that which the Good Man lays upon it, is, Lord, give me opportunities, and an heart with my opportunities.

IV. A Good Man would have an *Excellent Breath*, and that is both a symptom and an Instance of an *Excellent Spirit*. By *Spirit* here, *Breath* may be one thing intended ; as 'tis in some other places. Now a man, of an *Excellent Breath*, imports as much as a man of an *Excellent Speech*. And therefore 'tis added in our Context here, *He that hath Knowledge, spareth his words*. We read in *Prov. 17. 7.* concerning, *Excellent Speech*. Why, such would a good man, have his own *Speech* to be. He says, with the Wise Man, *I will speak of Excellent Things ;* and it is in *excellent strains*, too, that he would speak. It is an observable Antithesis, in *Prov. 10. 20.* *The Tongue of the Just is as choice silver ; but the heart of the wicked is little worth.* Thus, here ; inasmuch as a good

good man has an *Excellent Spirit*, or an *heart of some worth within him*, the Tongue or Speech of such a man, will deserve a *price*, beyond that of the finest *silver*, to be set upon it ; yea, the Name of *Chrysoſtom*, or, a *Golden Mouth'd* Person, belongs unto him. A good man would speak *Honestly*, whenever he speaks. It may be said of him, *He puts away Lying, and Speaketh the TRUTH with his NEIGHBOUR*. He is for a perfect Harmony both between *Words and Things* and between *Thoughts and Words*. Perhaps he do's not speak *all* he Thinks, yet he would ever speak *as* he Thinks. A Good Man would speak *Usefully* too, when ever he speaks. It may be said of him, *No rotten communication proceeds out of his mouth, but such as is good for the use of edifying*. He is not for such discourse, as may infect the manners of the Hearers ; but he is for discoursing, partly on matters of *Personal Business*, and partly on subjects of *General Concernment* ; as on the *Truths* of God ; or on his *Works*, both in *Creation* and in *Providence*. Once more, A Good Man would also speak *Solidly*, when ever he speaks. He will not foam out his own *Wrath* ; nor fly out like a *Nabal*, with reviling language ; nor, if they vex him, will he bawl, and fume, like *Saul*, who in his fury, would call
his

his own Son, *The Son of a Whore*. Hee will not sound out his own *Praise* neither; nor will he bragg of what has Enriched him, or Enobled him; no if he must mention any thing that might set off himself, He covers it with such a style as *John* used of old, *There was a Certain Disciple*. Much less will he utter any *Filthiness* whatsoever. All Bawdy and Obscene talk, is Banished from his lips; nor will he let the Loathesome Steam and Stench of an *Open Sepulchre* come thro' his Throat, by his descanting upon those things, whereof the Apostle saies, *Tis a shame to speak of them*. Finally, A Good Man would speak *Deliberately*, when ever he speaks. He would neither speak *Too soon*; because words can't bee Eaten. And he considers, *The heart of the Righteous studies to answer; But the mouth of the wicked poureth out evil things*. Nor would he speak *Too much*; because when the Chest is always open, tis taken for granted, there is little that's valuable there. And he considers, *In the multitude of words, there wants not sin*. What shall I say more; A Good Man would speak so, as becomes one that remembred, what the Scripture saies, *The Lord hearkened and heard!* It is reported by *Tertullian*, that the Feasts among the Faithful in the Primitive Times, were seasoned with very Savoury Com-

Communications ; and he gives this as the cause of it ; *Ita fabulantur, ut qui sciant Dominum audire.* Thus let a good man be where he will ; suppose at the table, yea, or in the *Tavern*, he would speak, what he would be willing to find in the *Book of Gods Remembrance.*

V. If a man could get his *Natural Humour* to be *Sanctify'd*, there would be an *Excellent Spirit* in him ; and this is an Happiness which a good man would be very ambitious of. It was the Blessing, in 1 Thes. 5. 23. *May your whole spirit and soul and body, be preserved Blameless.* There are who judge, that by *Spirit*, here, is meant our *Humour* or our *Temper*, which is that *Air* of our *Complexion* that results from some circumstances of the *Union* between our *Soul*, and our *Body*. If a man be of a *Generous*, *Affable*, *Candid Humour*, we say, *He is a man of such a Spirit* ; and it were indeed that *Excellent Spirit*, which a good man would fain work himself unto. Every man, is born with some *Spirit*, which we call the *Genius* of the man ; and a good man would gladly have his *Humour*, his *Temper*, his *Genius*, cured of all that may be distasteful in it. He would therefore *Learn*, what his own *humour* is, which indeed is not very commonly or easily

Learn't.

Learn't. We shall not be many *Weeks*, with scarce any man alive, but we shall give a throw'd guess, *What humour he is of?* Whereas we are many *Years* before we take an exact view of our own. But I say, A good man, would be thoroughly acquainted with his own *humour*; and then, he would both *Limit* it, and *Apply* it so, as that it may serve him like *Sails* to a Ship, or like *Wings* to a Bird, in the Glorifying of God. One good man, is like *Abraham*, of a free, noble, spending *Humour*. He would now take advantage from this, to supply and nourish the Distressed Members of the Lord Jesus. Another good man, is like *Sampson*, of a merry, chearful, pleasant *Humour*. From this would he take advantage to be much in Thanksgivings unto God, and in the Joy of the Lord. Here you shall see a good man like *Elijah*, of a Cholerick *Humour*. Now from thence he would take occasion to testify against the Sins of the place, with more warmth and zeal, than is in other men. There you shall see a good man, like *Jeremiah*, of a Melancholly *Humour*. Now he'll turn this, into the channel of Mourning over his own Sins, and the Sufferings of his Neighbours. A good man is sometimes like *Peter*, of a Forward *Humour*.

From hence he'll be ready to undertake any Testimony that must be born for the truths and ways of God. Sometimes a Good Man is like *John*, of a very loving *Humour*. Then hee'll set himself to Enkindle Charity, and Extinguish all Contention, in those that are about him. One while, a Good Man, is like *Moses*, of a more Composed *Humour*. And then he will keep up an even walk with God, Let the winds blow from what Point of the Compass they will upon him. Otherwise, a Good Man is like *Heman*, of a Suspicious *Humour*. And then he will ever suspect lest a Lying Divil, or a False-Heart, be putting some Cheat upon him. Perhaps the Good Man is like *David*, of a Courageous *Humour*. He will then be, *Valiant for the Truth upon Earth*. Or perhaps he is like *Barak*, of a Cowardly *Humour*. He will then by *Fear of Death* be driven to the utmost preparation for it. I was going to touch upon a *Revengeful Humour*, and a *Penurious Humour* ; but, I may inform the people of such Humours, that I can't remember any Good Man in all the Bible, of them. So that I only add,--- A Good Man would reduce his Humour to, *The law of Christ*, and then hee'll be of an *Excellent Spirit*. A Man will be most *Excellent* that way that his own *Spirit*, or *Humour* goes.

VI. An Intimate *communion* with the *unseen* & *future world*, would make an *excellent-spirit*, and a good man would pursue that communion. It was confess'd concerning *Daniel* in *Dan. 5. 12.* *An Excellent Spirit was found in him.* And, I pray, what was the Spirit of a *Daniel*? why, it was a Spirit so *Refine d* by *Mortification* of all Sensual inclinations, and by assiduous, *Meditations* on Scripture, and *Supplications* to Heaven, that the *Spiritual World* became very familiar with him. I say then, A Good Man would have his own Spirit wound up unto an *Unison*, with that part of the *Spiritual World*, which now dwells in God. There is a blessed *World of Spirits* at this day, in the Celestial Regions; but a Good Man thinks with himself, *O! what are they now a doing in the Spiritual World! How are they Dispos'd, How are they Employ'd, in that Excellent World!* And as far as this present, Sinful, Dying State will allow of it, he accordingly conforms himself thereunto. He therefore would be most exquisitely Purify'd from the Feculencies of *Pride, Malice, Envy, Selfishness, Uncleannefs*, and all that may be offensive to the Holy Spirit of God; and He comes hence to be of so fine a Spirit, that he ha's now & then those *Touches* upon him, whereof I may say, *They are unutterable things*; & a Stranger cannot intermeddle in them. Such an exalt-

ed Spirit, is an *Excellent Spirit*. But there was one thing in the Spirit of *Daniel*, which calls for a little further Illustration with us. An Angel said unto him, in Dan. 9 23. *Thou art greatly Beloved*. It seems, the Angel counted him one of an *Excellent Spirit*. But it may be rendred, *Thou art a man of Desires*; which a very great Interpreter, says, 'tis to be taken *Actively*. He was a man that had many *Desires* in his Holy Soul, after the *Messiah*, after the *Coming* of the *Messiah*, and after the *Knowledge* of his *Coming*. He consulted the *Sacred Prophecies* very much, with *Desires* to understand whereabouts the *Church* of God was in the *Line* of *Time*; and by much *Prayer* with *Fasting*, he prepared himself accordingly. Here was a thing that rendred him, *A man of Desires*, among the very *Angels* of God. Thus, if a man would soberly *Bend* himself (which the *Apostle* tells us, the very *Angels* themselves *Desire* to do!) to *Look* into the *Characters* and *Approaches* of the *Coming* of our *Lord*; and instead of any *Unscriptural* and *Ill Computed* *Conclusions* about the precise *Time* of it, if the man would now vigorously prosecute such *Frames* and such *Works*, as we should wish our *Lord* at His *Coming* would find us in; it would make the man to be of an *Excellent Spirit*.
There

There is a wonderful *Charm*, in modest, humble, well-regulated Studies upon the Kingdom of our Lord, which is to Come, when *His Will shall be done on Earth, as it is in Heaven*; they give a man a certain prelibation of the *Glory* that shall be in that Kingdom; and they *Transfigure* him till he become, *An Excellent Man*. A little before the *First Coming* of our Lord, there were some that like *Simeon* and *Anna*, had cast up *Daniels* weeks, and finding that they could not be far from the Time of our Lords Coming, they were daily fitting themselves for the Appearance of the *Consolation of Israel*. Now these were the *Excellent Spirits* of those Dayes; and the like Dispositions now, towards the *Second Coming* of our Lord, would render men the *Excellent Ones* of ours. When *Ezekiel* had in a Vision once accurately Look'd upon, *The Son of Man*, from that very Time, the Name of, *Son of Man*, came to be put upon himself. This I say, Let us be duly concerned about the Coming of the *Son of Man*, and that *Son of Man*, will gloriously impart unto us, of His own *Excellent Spirit*.

VII. The man who Reckons his own *Soul*, an *Excellent Being*, is like to have an *Excellent Spirit*; and a Good Man, will make

make such a Reckoning. Of a wicked man, 'tis said in Prov. 15. 32. *He despises his own Soul.* But a good man, altho' he do with much *Abasement* of Soul, bewayl that *Abasement* of Soul, which by Sin, is come upon him; yet he counts his own Soul to be a most *Excellent Being*. When he weighs the State of his Never-dying Soul, it weighs down the whole world besides, in his Resentments of it. A Great King was once advised every day, to think on that Word of the Lord Jesus, in Matth. 16. 26. *What is a man profited, if he Gain the whole World, and Loose his own Soul? or, what shall he give in Exchange for his Soul?* Why, a good man has that word ever now and then sounding in his Ears, *Ten worlds are not so much worth, as that Soul of thine!* Those two words, A CHRIST and, A SOUL, make a mighty Noise in the Ears of such a man. He looks upon his own Soul, and then he thinks, *This poor Soul, or, such a Soul as this, the whole inferiour World, cannot show an Abler or Nobler Thing?* He again looks upon his own Soul, and thinks, *The Almighty Son of God Himself, counted not his own Blood, a price too big, to lay down for the Ransome of such a Soul!* He looks once more upon his own Soul, and thinks, *The best Angel in Heaven, would gladly be a Guardian*

dian to assist the Deliverances of such a Soul ! He goes on to look upon his own Soul, & think, *Here is a Soul, as poor as it is, every corner of Heaven would ring with Joy, at the Conversion of such a Soul. It is a Soul made for Eternity ; the bright Mansions of heaven, were built on purpose, for such a Soul to be for ever in them.* And when a good man thus thinks on the Excellency of his own Soul, oh ! how loth is he to sell that Soul, for a Song ! Indeed, ungodly men do make most woful Bargains about their Souls ; insomuch that their Souls may complain, as did the Saviour of Souls, in Zech. 11. 13. *A goodly Price was I valued at of them !* If the Devil tender them a little bit of Money, or Frolick, they'll sell their Souls unto him, by *Rebellions like the Sin of Witchcraft.* Whereas, if the Devil offer unto a good man, all the Pleasures and Profits and Honours of the World, he will not sin for the sake thereof, and *wrong his own Soul.* No, he says to the Devil, *Thy offers perish with thee ; my Soul is too excellent a thing for thee to have it so.* But instead hereof, a good man thinks no pains, no prayers, no cares too much for the Salvation of his own Soul. Indeed Judas be-grutch'd what was Religiously Expended ; saying in Mat. 26. 8. *To what purpose is this waste ?* But when a good man reflects upon all the

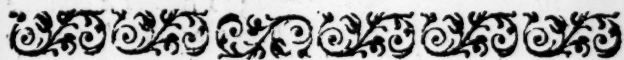
Self-denial

Self-denial, and all the *Diligence*, and all the *Exercises of Piety and Charity*, which are for the health of a Soul ; he do's not say, *To what purpose is this wast ?* No, he owns, *An Excellent Soul, is worth all that can be done for it.*

VIII. There is a reading of my Text, which is to this purpose, *A man of Understanding is of a Cool Spirit ;* and indeed a *Cool Spirit*, is an *Excellent Spirit*. So then, a Good Man would have a *Spirit* free from those *Heats*, which may distemper it. Particularly, A Good Man would have a *Cool Spirit* under *Afflictions* from the hand of God. He would have no *Rage of Spirit*, at any of those *Losses*, or *Crosses*, which may befall him ; No, there are these two things, which he takes always for Granted. One is that in 1 Sam. 3 18. *It is the Lord.* Another is that in Gen. 50 20. *God meant it unto Good.* This makes him resolve, *I'll take anything well at the hands of my God !* He would with a marvellous *Patience*, of *Spirit*, bear any of those distasters, that may come upon him, as being perswaded, *That God therein punishes him ; far less than his iniquities have deserved ;* and, *That God chastens him for his profit.* Moreover, A Good Man, would have a *Cool Spirit* under *Injuries* from the hand of Man also. He would maintain a *Calm of Spirit*

Spirit, altho' he should be never so much affronted and abused ; and he would be ready to overlook the most provoking passages. He would follow that pattern, in 1 Pet. 2. 21. *Christ, who when he was Reviled, Reviled not again, when He suffered, He Threatned not.* He would obey that precept in Rom. 12. 17, 19. *Recompence no man evil for evil ; Avenge not your selves, but rather give place to wrath.* He would have such a *Spirit* as there was in *Moses* ; *Moses* was Pastor and Leader of a great congregation, wherein some or other were almost every day basely murmuring at him ; yet was he always *Preaching* to them, *Praying* for them, and *Standing* in their *Gap* ; with small or no Regret at their unworthiness. He would have such a *Spirit*, as there was in *Calvin* ; *Calvin* had bin by *Luther* unhandisomely *Reflected* on ; But, *Well*, said this Brave man, *Though Luther should call me a Devil, yet I will call him an Eminent Servant of the Lord Jesus Christ.* What a *Spirit* was that *Expressed* by Famous Mr. *Dod* ? A furious Blade being Enraged at his faithful Ministry, barbarously gave him a Blow, that struck Two of his Teeth out. He spat out his Teeth with his Blood, into his Hand ; and only said, *Here, you have knock'd out a Couple of my Teeth without any cause ; but on condition I might help forward*

the Salvation of your Soul, I would permit you to dash out all the rest. A Good man would gladly be of such a Spirit; and have that, *Meek and Quiet Spirit*, whereof the Apostle tells us, *In the sight of God, it is of great price*. Be sure, The Spirit that is Contentious, is not Excellent, albeit, only by Pride (which is an affectation of Excellence) comes Contention. Fire will soonest Catch in the roofs of Thatch't, Low-built, Little Cottages. The Highest Regions are sedate; there are no storms to ruffle them. Excellent Spirits, like the Angels, are willing to go Down as well as Up, the Ladder of Heaven; and they will not Jostle one another. This is an Excellent Spirit; I appeal to every Conscience, whether it be not so. But, in Gods Name, can you stand before the Glass? who of us can find such a Spirit in our selves? I have only this further to say upon it. As they said, in *Judg. 18 9. Arise, for we have seen the Land; behold, it is very Good; and are ye still? Be not slothful to go and Enter and possess the Land.* So I say, Arise, you have seen the Lineaments of a Spirit; behold, it is an Excellent Spirit; and are ye still? Be not slothful; but use all fit means for the obtaining of such a Spirit. If you ask, *What shall we do?* I only Leave this one Lesson with you. Cry mightily for the Spirit of God. It was said of Barnabas, He was full of the Holy Ghost; and it is further noted, He was a good man; or one of an excellent Spirit. O Do what you can then, that you may be full of the Holy Ghost; you will not be without an Excellent Spirit; if you have in you the Spirit of the Holy God; that Spirit is an excellent one; and excellent are all the Fruits of that Spirit. O go to God for it; and plead that promise of His in *Luc 11. 13. Your Heavenly Father will give the Holy Spirit, unto them that ask it.*



To the Representatives of the Province of
the *Massachusetts-Bay, New-England.*

THere is now to be Seen by you, a Sermon
which was Heard, at a Time whereof the
Inhabitants of this Province may say, as
the Romans once did upon another Occasion,
They had not seen a Greater Day. But if upon
this Little Sermon, as upon another Pharez, it
should be demanded, How hast thou broken forth?
it must be answered, That the further Publication of
this Discourse, is the effect of the Desires, & Com-
mands, which your House have given me. And
I would indeed with an Abased Soul, adore the Free-
Grace of God, that any thing of mine, should be ei-
ther Serviceable or Acceptable to his Dear People;
without being Discouraged by the Frequency of my
being driven thus unto published Labours; inasmuch
as 'tis promised among the Blessings of Heaven, The
Lord thy God, will make thee plenteous in every
Work of thy Hand: but I would also speak as did
the Venerable Baxter, when some Comforted him in
his Dying Hours with the Remembrance of what Good
had been done, by his Preaching and Writing for the
Church of God, Alas, I was but a Pen in Gods
Hand; and what praise can be due to a Pen?

As for the Meditations now put into your Hands,
I have only this Favour to beg of my Country, That
they would not imagine me to undertake the Theme,
of a Comparison between the priviledges which we
had in our former, and the priviledges which we

have in our present Settlements ; That is a Subject
forreign to the province of a Preacher ; and perhaps
many of those which handle it, Enquire not wisely
of this matter. Only thus much I profess to Design ;
I would fain have all this people sensible, That God
has most Graciously inclined their Majesties to do
those things for us, which lay us under greater Obligations
of Gratitude, both to Him and Them, than
any other of the English Dominions. And having
advanced this Assertion, I then bring my Buckets to
Extinguish the Fiery Plagues of Contending and
Complaining, which may make us Loose our Opportunities
of becoming, Happy ; Vices concerning
which, if any ask me, When I will give over De-
claiming against them ? I will Reply, as Chrysostom
did when he had been long Reprehending of another
Iniquity ; I will then leave off Testifying against
it, when others leave off Committing of it. And
in Thus doing, I believe the Mercy of God in
Christ, before whose Judgment the Dying State of
my Health bids me quickly to expect my Appearance,
will give me to Rejoyce, as in Well-doing. To That
Mercy is his Country Recommended by

Your very Devoted Servant

Cotton Mather

Good Things
Propounded in a Sermon,
T O
The GOVERNOUR and General
Court, of the Massachusetts-Bay
NEW-ENGLAND.

June 9. 1692.

II Chron. XII. XII.
Also in Judah Things went well.

IT ha's been sometimes Remark'd, That the *Bible* is unto the *Church*, what the *Firmament* is unto the *World*; the God of Heaven ha's Gloriously *Expanded* these Heavenly Oracles over us, and in this *Expanse* we have those things that are, *To give light upon the earth.* The Steers-Men, of this poor shattered, sinking *Bark*, are in a *General Assembly* this day Convened: and there is a Bright Star in the *Firmament* of the *Bible*, which I would humbly recommend unto their *Observation*: Tis the Text now read unto us, whereof I may with good Reason say, *Yee shall do well if ye take heed thereunto, as unto a light that shines in a dark place.* Nor is it unworthy to be **CONSIDERED** with a particular Attention by our selves in such a *Dark Time* as has been upon us. There is,
Prophecy,

Prophecy, as well as *History*, in those Records, which the Scriptures give us of Transactions that happened between Two and Three Thousand years agoe ; they Foretel what *Effects* will still follow upon what *Causes* ; being written for the *Admonition*, even of *Us upon whom the ends of the World are come*. It is no less the Sollicitous Enquiry of all men, Whether things are like to Go well at this Day among our selves, than 'tis the Importunate *Petition* of Good men, That they May do so. Now to be satisfy'd about that matter, I invite you to Look upon a passage that happened so Long ago ; Also in Judah, things went well.

In our Context, We find that the People of God, had been Labouring under Oppressions and Confusions, which rendred them very miserable ; they had cast off the Service of God, and for this they were punished with a Slavery to men ; a Cruel *Shishak* had got them under the Yokes of his Arbitrary Government. The merciful God was pleased, at length, to Recover them out of the miseries with which they had been harassed ; and Establish them with Settlements not altogether unlike those which they had formerly enjoy'd ; in which happy Restoration, that Eminent Man of God, the Prophet *Shemajah*, was more than ordinarily Instrumental.

My

My Text in general Terms, does give us an Account of the Circumstances which attended the Restoration of the Jews out of their Calamities. There was first, a Serious *Humiliation*, on mans part; there was then a Gracious, *Reconciliation* on Gods part; and upon this it follows, *Things went well*; or as it may be rendred, *There were good Things among them*. As there were the Good Things, which produced Good Terms between God and Them; the Good Things of Repentance, of Obedience, of Reformation; so there were the Good Things which were the effects of such Good Terms as those; namely, the Good Things of Prosperity. Good Times are imply'd in the Good Things, that were now among the people of God. *Things went well*; the meaning is, They had not Needy, Hungry, Bloody, Strangers any more to Lord it over them; There were no *Shishaks* to squeez hard Quitrents from them for what they had before possess'd as their *Free-holds* Time out of mind; As to their Sacred Concerns, there was none to give them Disturbance in the Worship of God; As to their Civil Concerns, there was now no Law, and no Tax, imposed upon them, except what their own Acts concurr'd unto. *Things went well*, when the Times grew both *Morally*, and *Peaceably* Better than they were before.

The Text thus paraphrased, will cast into our Hands, a very important

CASE ;

When do Things Go Well among a People ?

Or, What are those *Good Things*, which would make *Any*, and, if you please, **OUR SELVES**, Particularly, an Happy People ?

In the Handling of this Case, there is,

FIRST, One General Assertion, which we may advance, as Preliminary to our more Particular Thoughts, that are to follow. 'Tis This ;

Good Men are *Good Things* among any People ; and Things will go well with a People, when *Good Men* abound among them. *Good Men* have much of God with them ; 'tis to *Them*, that the God of Heaven says, *I am with thee* ; so that if we have many such *Men of God* among us, the God of *those men*, will therein vouchsafe His own Presence unto us ; now, the presence of God carries all sorts of Blessings with it. He says, *Wo to them, if I depart from them* ; and we may say, *It will be well with us, if God be with us* ; now, God our Father, will be where many of His Children are. It was said concerning a Sinful Nation, in *Isai. 6. 13.*

The

The Holy seed, shall be the substance thereof; that is, the Stock or Trunk of it. As the strength of a tree, is in the stock or trunk of it; so the strength of a people do's ly in a Number of Holy men among them; Holy Men, that have wholly Dedicated themselves unto the Service and Glory of God: Holy men that are afraid of defiling themselves with any Breaches of piety, or charity in their conversation; Holy men, to whom the character of Barnabas belongs, They are good men and full of faith and full of the Holy Ghost; of such men I may say, They are the chariots of a people, & the Horsemen thereof, we should be well-guarded, if there were good store of such good men among us. Good men are Gap-men, to keep off the Judgments of Heaven, from the people, which they belong unto. It is recorded of a good Moses, in Psal. 106. 23. He stood before the Lord, in the Breach, to turn away His wrath, Lest he should destroy them. Israel cannot be Ruin'd, until a good Josiah be gone; and Hippo cannot be taken, while a good Augustine is alive. It was a marvellous expression, which the Lord used unto Lot, in Gen. 19. 22. I cannot do any thing against Sodom, till thou be come to Zoar. Blessed Lord, Can one Righteous Man, thus ward off the Blows of thy Vengeance, from a sinful Neighbourhood! yea, so it is. Good men

F

occasion

occasion all Things to Go *well* in the places where they Live; and they do it, *partly* by stopping and checking the current of wickedness, which would else lay all open to the Indignation of God: *partly* by propagating of what is vertuous, and laudable, among those that are about them; but *chiefly* by their fervent *Prayers*, whereby they Interceed with God for their poor Neighbours, and say, *I will not let thee go, except thou bless them.* The Prayers of men that are the Friends of God, yea, the prayers of one such man, are, as the Queen of the Scots once acknowledged, *Of more Account than an Army Ten Thousand Strong.* 'Tis the Prayer of such men, whereof we are told in Jam. 5. 16. *It availeth much.* 'Twas the Prayer of *Abraham*, that procured Health unto them, with whom he Sojourned; and the Prayer of *Samuel*, that often saved *Israel* from Desolation. There was a Legion of *Good Men*, once in the old Roman Army; and that Legion did by their prayers obtain such a Deliverance for the Army, as was the Admiration of the World. *Good Men* are the Favourites of the Great God; He says of them, *They are my Jewels*: May our Country become a Cabinet full of those *Jewels*, and our God will see, that it shall never be lost. In

sure,

fine, The Rewards of Universal Goodness, will cause all things to Go well, where that Goodness does prevail. I say then, Let good men be much Countenanced, and Encouraged; and let a favourable Respect be still cast upon, *The Faithful in the Land*. Where good men, find Ill entertainment among a people, that people do, but, if I may speak all in one word, *cut down the bough they stand upon*. On the other side, it was a notable Account of a good man, which a courtier once gave to a great King, *Sir, you have not a better Subject in your Kingdome than that man; pray, make much of him; for that man can have what he will, of God Almighty*. But O that All men, would become good men, upon this perswasive thereunto. May people among us, be generally converted unto God; may people be generally Devout, Humble, Righteous, and Heavenly; Then indeed, Then it would be said, *Also in this Country things went well*. The Ungodly Generation among us, do not stick oftentimes to charge our *Elijah's* themselves, *Thou art he which troubles Israel*; 'Tis You, said they to that Great Prophet, it is You, that have undone your Country. But as that Prophet answered, in 1 King. 18. 18. *I have not Troubled Israel, but it is thou, which hast forsaken the Commandments of the Lord*; so

I say, unto all the Unregenerate Sinners in the midst of us ; *You that Live without the Fear of God in you ; 'tis you that are the Achans, the Troublers, of the Land.* Whereas all of you that seriously Turn to God, albeit you may be never so *Useless* and *Little* otherwise ; even you, that are of the Sex, which can do no more *Pray* before God ; it is *You*, that will cause Things to *Go well* among us. *Good Hearts* will procure *Good Times*. It is the Speech of the Wise Man, in Eccl. 7. 10. *Say not thou, what is the cause, that the former Dayes were better than these ? For thou dost not Enquire wisely concerning this.* Why so ? Because if men would mend themselves, they would mend the *Times* immediately. But now there are

Secondly, some other particular Affertions, which we are now to descend unto. We may, by an *Induction of particulars*, attempt a Catalogue of *good things* that would make a people Happy ; and I shall endeavour that all Sorts of men, may find themselves touched in it.

I. It is fitting that they who sit *Highest*, should be *first* carv'd unto ; they that sit in the *first place*, must in the *first place* be spoken of. *FIRST* then, I say, That *Good Magistrates* are some of the *Best Things* among any

any people; and Things will go well with a people, when they have Good Rulers over them. There is a Day coming; And Amen! Let it come quickly! A Day wherein all things will go well among the Children of men. And a principal Character of that Illustrious Day will then be this, *That the Greatness of the kingdom under the whole Heaven, shall be given to the People of the Saints of the most High.* It is mentioned as a cause of the Good Things which will attend that Notable Day, in Psal. 72 3. *The mountains shall bring peace to the people, and the little Hills by Righteousness.* There shall then be no Mountain, or Superiour Magistrate, and no Little Hill, or Inferiour Magistrate, but what shall be a Saint of God. There shall be no *ferocious* to corrupt and poison their Subjects, nor will the Lord Jesus employ any but men like David, with Hearts after his own Heart, as His Vice-Gerents in the World Things would Go well, if they that have the Chief management of things, were more like unto those Magistrates which are to Rise in the Approaching Age, when, *God shall be the Governour among the Nations.* How well are Things to go in the European parts of the World, by that Prognostication of a Great Man? God will stir up some Happy Governour in some Country of Christendome,

'ftendome, Endued with Wiidom & Con-
 'sideration, w ho shall discern the true Nature
 ' of Godlinefs and Christianity, and the Ne-
 ' cessity and Excellency of Serious Religion,
 ' and shall place his Honour and Felicity in
 ' pleasing God, and doing Good, and attain-
 ' ing Everlasting Happiness, and shall sub-
 ' ject all wordly Respects, unto these High
 ' and Glorious Ends ! And when *any* parts
 of the world, are thus advantaged, Things
 will go *well* indeed in such *Paradisaic* Regi-
 ons.

To speak yet more particularly.

First. Things will go *well*, when *Magist-*
rates are themselves great instances of what
 is *Holy*, and *Just*, and *Good*. Every Magist-
 rate, when he do's *Well*, or *ill*, is a sort of
Briareus; it is with, *An hundred hands*, that
 he do's what he does. I might say to them
Ita Nati estis, ut Bona, Malaq; Vestra ad Rem-
publicam pertineant. The wise man has told
 us, in Eccl. 10. 17- *Blessed art thou, O Land*
when thy Princes eat in due season, for Strength,
and not for Drunkenness; that is, when Magis-
 trates are Sober, Temperate, Moderate men.
 Even so, I say; Tis a *Blessed Land*, whose
 Magistrates are Men that have Renounced
 the Flesh, the World, and the Devil; and
 entirely consecrated themselves to God in
 Christ, according to his *Eternal Covenant*.

Blessed

Blessed is the *Land*, whose Magistrates, have hearts that prefer the Interest of God, above all secular Considerations whatsoever. *Blessed* is the *Land*, whose Magistrates keep up a Constant Communion with God, in all the methods of Devotion every Day: & can heartily speak those memorable words of that Noble Italian Marquesse, *That mans money may, for all me, perish with him, who counts all the riches of the Indies, worth one Dayes communion with God.* Magistrates will make a *Blessed Land* when they do, as it was reported of a great Emperour, *Sæpius cum Deo, quam cum Hominibus loqui*, converse more with God than Men. It is for this cause that *New-England* has been a *Bliss-Land* hitherto; and may it still continue so! Such Magistrates, when they carry their *Own Souls*, to the most High God, for his Blessing on them, they obtain the like *Blessing* for their *People* too; and in all the concerns of their people, they visit the *Wonderful Counsellour*. Nor can it easily be expressed, how powerfully their *Examples* will diffuse the Fear of God into all that are about or under them. *Regis ad Exemplum*, and, *Magnates Magnetes*. Holiness, and vertue, grow into *Fashion*, when such men become exemplary for it. The great *Ridly* sayd once of our last King Edward, *As he was the High-*
est

est, so I verily believe he was the Holiest in the whole Kingdome. And a great writer notes upon it, That all things went well, when that Prince was the doer of them. Whereas, Wo to thee, O Land, when the Slaves of Hell shall be the only persons that have Rule on earth; and when drinking, whoring, Swearing, and all sorts of divellish, are the Qualifications of a Magistrate. Magistrates are called Gods, or Angels, in this most Angelical Book of God. Now if they would have the Hearts, and lead the Lives of Angels, they would make all Things to go well, among those, to whom God has made them Guardians. They with whom these are Charged, will have cause to make that Address unto their Magistrates, Because the Lord Loved us, therefore has He set thee to be a Ruler over us. When Magistrates overcome, being but Enemies unto God, will at last have cause to Order that Epitaph to be Inscrib'd on their Graves, Hic Situs est, cui nihil infelicius in vita accidit, quam quod Regnaverat.

2. Things will go well, when Magistrates are to Others, great promoters of the Thing that good is, and of what the Lord requireth of them. I do not mean, that it would be well for the Civil Magistrate, with a Civil Penalty, to compel men unto this or that Way

Way of Worship, which they are *Conscientiously* Indisposed unto. No, let him rather say, as the King now on the British Throne explained one of his Coronation Oaths, *I will not be obliged to become a Persecutor*. He is most properly, the Officer of *Humane Society*; and a Christian by Non-Conformity to this or that Imposed *Way of Worship*, do's not break the Terms on which he is to enjoy the Benefits of *Humane Society*. A man ha's a Right unto his Life, his Estate, his Liberty, and his Family, altho' he should not come up to these and those Blessed *Institutions* of our Lord.

When a man sins in his *Political Capacity*, let Political Societies animadvert upon him; but when he sins only in a *Religious Capacity*, Societies more purely Religious, are the fittest then to deal with him. Indeed, in the Old-Testament, the Magistrate was an *Ecclesiastical Officer*; and compliance with the Mosaic Rites was that which Entitled men unto the benefits of *Canaan*, the Typical and Renowned Land. But now these *Figurative* things have more *Spiritual* things to answer them. It may be fear'd that things will not go well when *Heresies* are not Exterminated. But I pray, when (Except once perhaps, or so, in the case of *Donatism*) did Fines or Gaols, ever signify any thing for the cure of *Hereticks*?

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ticks? The primitive Church, for the First Three Hundred Years of Christianity, Cut off a Thousand New *Hydra's* Heads, without borrowing such *Penal Laws* as have since been used; it was by sound Preaching, by Discipline, by Catechising, and by Disputation, that they Turned to flight the Armies of the Aliens. Then 't'was that Christians did use to say, *Non gladiis aut Faculis, aut militari manu, veritas prædicatur, sed Suadendo, et Consulendo.* Afterwards indeed the Orthodox Engag'd the Emperours unto Severites upon the Hereticks of those days; but what got they by it? When a wicked Manichee, a sort of a Quaker, was put to Death, an Excellent Historian saies, T'was a Most wretched Example, and it made the Heresy, spread the more. Such persecutions, do but give a Principle, which would be most fatal to the Church of God; yea, they do but afford a Root for Cains Club to grow upon. These Violences may bring the Erroneous to be Hypocrites; but they will never bring them to be Believers; no, they naturally prejudice mens minds against the Cause, which is therein pretended for; as being a Weak, a Wrong, an Evil Cause. Wherefore, that things may go well I would humbly put in a Bar against the Persecution of any that may conscientiously dissent from Our Way. Possibly the Zeal

in some Famous, and Worthy Disciples of Our Lord, among ourselves has been reported, & Reckoned as having once had a little too much *Fire*, on this account; but the Churches of God abroad, counted that things did not *go well* among us, until they judged us more fully come up unto the Apostolical Rule, *To Leave the otherwise-minded unto God.*

Nor would I desire my self to suffer *Persecution* upon a clearer cause, than that of testifying against our *Persecution* of other Christians, that are not of my own opinion. I am sure; Things will not *go well* as long as we incur the Fulfilment of that awful word, *If ye bite and devour one another, take heed that ye be not consumed one of another.* Nevertheless, when Things *go well*, there are Magistrates that will set themselves to Advance all the *Truths* and *Ways* of God, among their people. *Magistrates*, are not only, themselves to *Profess* the *Truths*, and *Practise* the *Ways* of God; but also to *Protect* and *Favour* all them that shall do the like. There is an Aspect of *Singular* kindness, Defence and Support, which *Magistrates* are to bear unto them that Embrace, and much more, to them who *Declare*, the truths and ways of God. Things *went well*, when it could be said as 2 Chron. 30. 22. *Hezekiah spake comfortably, unto all that taught the*

the good knowledge of the Lord. Moreover, it belongs unto *Magistrates* to punish all the vices which disturb the good order and repose of *Humane Society*; And hence also *Liberty of Conscience* is not to be permitted as a cloak for *Liberty of Profaneness*. To live without any Worship of God, or to Blaspheme and Revile his Blessed Name, is to be chastised, as abominably Criminal; for there can be no pretence of *Conscience* thereunto. Things will go well when they go thus; they go well when there is an accomplishment of that word, in Rom. 12. 3. *Rulers are not a Terror to Good works, but unto the evil.* Tis well known, That the Laws of *England* inflict Suitable penalties on such Vices, as *Drunkenness*, and *Idleness*, and the like; and yet no *Liberty of Conscience* is invaded in those wholesome Laws. If a man have been Drunk, for the first offence, he is to be fined notably; for the next offence, he is bound with two sureties for the good Behaviour. And if an *Ale-House-keeper* be Convicted of *Drunkenness*, he is disabled for three years to keep an *Ale-House*; and if the *Keepers* of such Houses do suffer any of the Parish to continue unseasonably *Tipling* in their Houses, there are yet sharper augmentations of the penalties. Thus for profane *Cursing* and *Swearing*, there is a mulct also by law provided.

vide.d A Phinehas now, that will set an edge upon such laws, will make things to go well among all the people.

Thirdly, Things will go well, when Magistrates are Endued not only with all Needful Wisdom & Justice, & Courage, but also with a Fatherly affection for the people that belong unto them. Wisdom is of so much concernment for Magistrates, that the wise man writing to one that was to succeed him, saith *This is the principal thing, get that!* Where should Eyes be, but in the Head! what will come of it, if, *The Blind lead the Blind?* The Art of Governing, is a business of more exquisite contrivance, than all the Seven Liberal Arts. When Solomon became a King, that so all things might go well, this was his first and chief petition to God, in 2 Chron. 1 10. O Lord God, give me now Wisdom and knowledge that I may go out, and come in, before this People. A Magistrate is to be a sort of an Angel, full of Eyes; and such an one, that it may without Flattery be confess'd unto him, *Thou art as an Angel of God, to discern Good and Bad, the Lord thy God will be aded thee.* earnest;

But Wisdom without Justice, will be Some-Crafty to make Things Go well as a person, is Recommended unto Magistr who

they Reign in Righteousness, and Rule in Judgment. When things are misapply'd, so that the Innocent are *Condemned*, and the Guilty *Acquitted*, what is there to be seen, but, *An Abomination to the Lord!* The *Balance* us'd there, is to weigh, not the *Cash*, but the *Crime* of Delinquents. Hence our God giving us a promise of *Things Going well*, He says, in Isa. 60. 17. *I will make thy Officers peace, and thine Exactors Righteousness.* A Magistrate should affect rather to be called, *The Just*, than, *The Great*; and he should in his Impartial Proceedings, but Antedate the Judgment of the *Great Day*, when, *The Lord shall Judge the World with Righteousness, and the People with Truth.*

But *Justice* without *Courage* will be too *Feeble*, to make *Things Go Well* in the midst of us. They that are the *Head*, must Remember that they are the *Heart* of the people too. Seats of Judicature, like *Solomons*, must have *Lions* for their *Supporters*; and they that sit on them are to be such as *Dare do Right*, in defiance of all *Temptations* to the *Contrary*; and in their way, be, *As the Rock* which turneth not away for any. Hence the word unto the Magistrate, from the God who made him, is that in Deut. 31. 23. *Be strong and of a Good Courage, and I will be with thee.*

And it is a famous Clause in the
Judges

Judges Oath, Ye shall not Delay any person, of Common Right, for the Letters of the King, or of any other Person, nor for any other cause.

But all this while, to make Things Go Well, 'tis to be supposed, that *Magistrates* Look upon their *Subjects* as their *Children*, and pursue their welfare with a most *Fatherly Affection*. 'Tis impossible, that Things ever should Go Well, when the Rulers and the Ruled, have a *Separate Interest* of their own : Or where the Walls of Senate-Houses, have not after some sort written upon them the Admonition which was upon those of *Rome*, *Ne quid Res Publica Detrimenti Capiat*. Let *Magistrates* count themselves made for their *People*, and the *People* not meerly made for their *Magistrates*; and let them Delight, Study, Labour to see their *People* Thrive in all Enjoyments ; then will Things Go well with such a people. Things went well with the *People*, and you have seen the sort of men that were sorry for it, in *Nehe. 2. 10*. *It grieved them Exceedingly, that there was come a man, to seek the Welfare of the Children of Israel*. A *People* sometimes may call him that is their *Head*, by the Name of him, who once headed the *Tribe of Benjamin* in the *Wilderness* ; *Abidan* ; or say, *Our Father is Judge*. Sometimes a people are blessed, with a person, who

who has many years before laid himself under the *Vows* of God, *That he would set himself to serve that people of God, and the Churches among them, unto the utmost of his Capacity*; and who has refused very Advantageous Offers for himself, because of his Resolution, *To Rise and Fall with such a people.*

Truly, Things are like to Go well with a people, when such men become their *Governours*. When Things went not well among the people, that was the Description of the Magistrates, in Mic. 3. 3. *They Eat the Flesh of my People, and flay their Skin from off them*; that is, they were *Butchers* rather than *Rulers*; or, $\Lambda\text{AOBOPOI}$, as the Philosopher of old, called those, *Devourers of the People*: but when *Rulers* are *Fathers* to a people, Then Things will Go well among them. Magistrates that like *Cæsar*, will not say to their Subjects, *Ite*, or, *Go ye*, but, *Eamus*, or, *Let us go*; that is, that will be willing in all things to take part with them; and *Men in Honour*, that are *Men of Honour* too; will ordinarily make all things to Go Desirably.

II. We may take another step in our Enumeration of the Things that would Make for our Peace. Wherefore,

Secondly,

SECONDLY, It is to be said, That *Good Ministers* are also some of the *Best Things* among any people; and Things will Go well with a people when they have *Good Pastors* over them. Can Things Go well with the *Flocks*, when either they are *Sheep without a Shepherd*? Or when the woful *Shepherds feed themselves and not the Flock*? Can a City do well without their *Watchmen*? Or the *Blind* without their *Seers*? It was well with that Man, to whom 'twas said in 3 *Job. 2. Thy Soul prospereth*. All Things Go with us, as Things Go with our Souls; if well there, then all is Well. Now the *Weal of Souls*, does more than a little depend upon those men, whom God hath separated for the *Care of Souls*. When the people of *Antioch*, were like to Loose their Minister, they Cry'd out, *We had rather be deprived of the Sun it self, than of our Minister*! 'Tis clear, Things will not Go well, where the *Lights of Heaven* do not shine upon them. Our Lord calls his Ministers, *The Stars in his Right-hand*; and the *Influx of such Stars* is greatly needful, that Things may Go well in the lower World.

Particularly then,

First. Things will go well, when there is due care taken that every place become furnished with, *Able Ministers of the New Testa-*

ment. Those people are indeed gotten some Degrees beyond Pagans in impiety, who are willing to Live without some among them, that shall be, *Set a part for the special service of their Souls.* Barbarous Ignorance & Hideous wickedness, will soon overwhelm such a people; and is that the way for things to go well among them, think ye? The Devil himself knows, That Things cannot Go well where there are no Ministers of the Gospel settled; and therefore he uses multifarious Devices, to deprive men of this Gift, which our *Ascended Lord* has left unto us. Every Day convinces us, That all Things, within a little while go to Wrack and Ruine, in those Plantations which Live one year after another without any Ministers of our Lord among them: Mankind will own at last, *Nullus est Capitalior Humani Generis Hostis, quam qui Evangelij cursum impedit*; But it is as Evident, That for Things to Go well in a place, the way is, to place Evangelical Ministers there. And indeed upon this Article, I need only to Quote the Words of One that had as great an Influence as any man, in laying the Foundations of our *New-England*; Said he? 'No where sit down without Good Ministers, 'if it be possible; and sure possible it is; 'else Christians may Resolve to Tarry where

where they are; as *Ezra* carried by the River *Abana*, *Ezra* 8. 15. till he had got, some *Levites* to go with him, that they might go and make a comfortable work of it; you have seen, says he, Plantations very suddenly unsettled by the God of Heaven for the want of this. Even so, I say; If we would not have a direful Blast of Heaven upon all our Concerns, let it be made an ~~in~~ *in* ~~utterable~~ *utterable* thing, for any Plantations to remain long, without such as may dispense the Ordinances of God unto them. Tis said, in *Prov.* 29. 18. *Where no Vision is, the People perish.* And surely Things cannot go well, with such a People. I believe that Things went well in *Judah*, when *Jehoshaphat* made provision, that there should be some Able Men, having the *Book of the Law of the Lord* with them, to teach in all the cities of *Judah*. And it would be a prodigy if there should be one such Atheist among us, as would be afraid of such a *Blessedness*.

Secondly, Things will go well, when Ministers, approve themselves *Burning and Shining Lights*, unto those, over whom their God hath placed them. When Things were to go well with *Israel*, the God of *Israel* thus expressed it, in *Jer.* 3. 15. *I will give you Pastors, according to mine Heart, which shall feed*

feed you with knowledge and with understanding. Ministers that have those three Excellencies, of *Sincerity, Ability, and Industry*, will wonderfully contribute unto the *going Well*, of all things in their congregations.

'Tis *well* when Ministers are men *Zealous* for God & Christ, & the Souls of Men. *Ministers* that maintain a most exact & watchful *Walk with God* continually; *Ministers* Experimentally acquainted with the power of their *Doctrine* upon their *own Hearts*; before they press their hearers therewithal; and that spin out of their own Bowels the *Silken Garments of Righteousness* for their Hearers. *Ministers*, that like the Blessed *Bradford* make their Sermons on their *Knees*, and fetch from Heaven the *Manna* with which they feed our Souls; O little do we imagine, how *well* all Things are like to go within the reach of Ministers, which thus always lie in the Bosome of the Lord Jesus Christ. 'Tis *Well*, when Ministers are *skilful* about the Work which the Lord has called them unto. *Ministers* that come like *Bezaleel* and *Aboliab* unto the Service of the Tabernacle; *Ministers* that have a sharp Insight into all the Sciences, which may accomplish them to *Divide the Word aright*, and cast a Lustre on the Scriptures of God;

Ministers

Ministers that are prudent *Stewards* in all their Dispensations, and can *Handle Matters wisely*; there are mighty Strokes to things, that they may *Go well*, given by such *Masters of Assemblies*. Once more, 'tis well, when *Ministers*, are so many *Pauls*, for *Labouring Abundantly*. *Ministers*, that wholly *Give themselves* unto their *Spiritual Warfare*, and will out-work the busy *Husbandman*; *Ministers* that *privately* as well as *publickly*, do all they can for the *Salvation* of men; as *Chrysostom* and *Austin* sometimes did; and as the *Pastors* of *Geneva*, when they divided the *City* into parts, for the personal *Instruction* of all the *Families*; *Ministers* that with *Tongue*, and *Pen*, and their whole *Contrivance*, are always at work for *God*; I may tell you, the people that have them, will soon have cause to say, *Blessed be God for such Ministers*! As on the contrary; A *Debauch'd*, *Foolish*, and *Slothful Clergy*, is as *Transcendent* a plague as ever the *Devil* troubled this *World* withal; Things cannot *Go well*, when *Ill men* Teach others, how to *Go*.---I remember a *Notable Story* of an *Horrible Witchcraft*, wherein the *Devil* got into a *Pulpit*, and spoke strange things to his *Vassals* there. The *Devil* still does it by his *Deputies*, in all those places that are under the guidance of

of none but those wretched *Parsons*, who pull down with one hand, what they build up with t'other ; and who are upon all *Good Things* fain to tell us. *You must do as we say, not as we do.* And how can Things Go well in such Haunted Places ?

Thirdly, Things will Go well, when Faithful and Painful *Ministers* find, at least so much Encouragement, as may prevent their sinking under the Temptations of Oppressing Poverty. The *Israelites* found that Things went well with them ; when the Tribe of *Levi*, which was not a Fortieth part of the people, had as much maintenance, as Three of the Twelve Tribes besides ; and yet, it would be thought Well enough, if our Ministers, were much less than Half so well considered. I pray, do but Consult the Words of the Almighty God Himself, in Mal. 3. 9, 10. *Ye are Cursed with a Curse, for ye have Robbed me. Let there be Meat in my House, and prove me now herewith, if I do not pour you out a Blessing.* The Ministers of God in these Dayes are as Discerning Men, as those were of old ; and yet if they might have much less than a quarter part of what the Ancient Levites had, it would free them from a multitude of those Distractions, which now make many things to Go not well, even among their

their Auditors : yea, except we have Renounced the Belief of the Great GOD Himself, *A poure of Blessings* would be like to follow the doing of Right in this matter.

There is a *Certain Portion* of our Estates due unto our Heavenly *Melchisedeck*, the Lord Jesus Christ: and His *Ministers* are among His *Receivers*. If you'l Read the Sixth Chapter to the *Galatians*, you'l Find, That God Himself hath said, He will make the Ministry of His Word most useful unto the Souls of them that are most *Honest* in the Payment (I say not, of these *Alms*, but) of these *Dues* unto Him. And if you'l mind some *Little Towns* among our selves, that have been most Expensive in the rendring of these *Dues*, You'l see, that they are not the less *Thriving*, or one jot the *Poorer* for it. Yea, 'tis worth Considering, Whether one whole Colony in this Land, have not had their *Piety* this way, sensibly Requited by Distinguishing Prefer- rations from Common Calamities and Overturnings. What shall I say ? The Oracles of God assure us, Things will *Go Well*, with *Liberal Souls* ! It is the Glorious God Himself, that ha's Required, in 1 Cor. 9.14. *Even so ha's the Lord Ordained, That they which Preach the Gospel, should Live of the Gospel.* Which Greek word, for, *The Gospel*, is taken in

in Heathen Authors, for the *Gift* that was given unto men, that brought *Good News* unto the Neighbourhood. And this our God, has ten thousand wayes to blast the Affayrs of them that with a flat Rebellion against that Edict of Heaven, go to *Withhold more than is meet*. They who commit that *Sacriledge*, do but prove *Penny-wise and Pound-Foolish at the Last*; nor will Things *Go Well*, where the Spirit of Judas prevails, which counted all Thrown away, that was laid out upon the Lord Jesus Christ. As for *our selves*, 'tis hopeful, that the Devil will never be able to breakup our Churches, by any *Storm* of Direct and Formal Persecution upon us; but the Slighting, the Starving, the Creepling of a *Gospel Ministry* among us, is the only way, whereby the Devil can again make himself the Landlord of the Territories, from whence the *Silver-Trumpets* of our Lord have here once Expelled him. And can any man Dream that Things will *Go Well*, where men find their own Curse, in that Old Blessing of the Tribe of *Levi*? in Deut. 33.11. *Lord, smite thou the Loyns of them that Rise up against him, and of them that Hate him, that they Rise not again.*

But, III. Things will not *Go well* among a people, unless the *People themselves*

do

do Their part about it. And therefore, *Thirdly*, Let all People *Do well*, and all Things will *Go well*, among them. You know that not only *Zerubbabel*, and *Joshua*, but, *All the People of the Land*, must be called upon, to Do what they can for the Good Order of their Affayrs. When there are *Ill Spirits*, and *Ill Doings* prevailing among a People, all Things will be *Ill-going* there, let their Overseers do what they can unto the contrary. Indeed, I cannot more Ap-positely to this purpose Express my self, than in the Words of a Great Writer, which would certainly help us to more Infallible Divinations, than the Absurd and Juggling Pamphlets of the *Astrologers*, which in the English Nation are so fondly Doted on. They are these; *When God is Angry with a people, and intends to Dash them to pieces; He leaves them without Heart, without Counsel, without Strength, without fit Commanders; Invol'd so with Difficulties Forreign and Domestick, they know not how to Extricate themselves. If one give good Counsel, presently another by Captious Arguments overthrowes it, and those that should Judge of both, have not Light enough to discern which is for the publick Safety, and which Destructive. If any Opportunity of Service be presented, either there is no Notice taken of it, or to save a little Charges, it*

is Neglected ; or, none knows how to Improve it. Dangers Imminent, are, either not foreseen, or slighted : Traitors creep in, which Discover their Counsels to their Enemies. There are Jealousies and Factions among their Great Men, in favour whereof, one studies to cross the Designs and Successes of the other, tho' the Publick be undone by it. The Treasury is wasted in Needless Expences. And finally, while all seek their own profit, and no mans Heart is upon the Publick Good, all runs to ruine. Thus my Author. Nor would a thousand Blazing Stars over the Heads of a People, portend more against Things Go well among them, than the Black Omens that have been thus recounted. But if we then make the Demand of the Psalmist, *Show me a Token for Good* ; I say, Let such Things be seen, as we are now going to Enumerate.

First. Things will Go well, when a people improve their Interest in the Legislation, for the Establishing of Good Laws among them. 'Tis not the least among the Rights of the English Nation, That the People are to be concerned, in the making of the Laws whereby they must be Governed. And our Plantations also have, I hope, their Indisputable Claim to that Invaluable Right. But may we now be Good Stewards of such a Talent, and not be so Remiss and Careless

in

in the using of our priviledges, that a brave Roman should censure us, with a, *Quos non decet esse nisi Servos*, or, people unfit for any thing but *Slavery*. 'Tis by its *Laws*, that *England* is the *Paradise* of the *old World*; and by its *Laws* may *New-England* be the *Paradise* of the *New*. As on the contrary, Things cannot Go well, where, *Mischief* is framed by a *Law*. Let a people have *Laws* that shall make every *Vicious* Thing, to be both *Disgraceful* and *Expensive* unto all that shall commit it; and *Laws*, that shall render all that is *Vertuous* to be *Meritorious*. Then, as when there were such *Laws*, 'twas said, in *Deut. 4. 6.* *The Nations that shall hear all these Statutes, will say, surely, This Great Nation is a Wise and Understanding People*: Even so, all *Spectators* will say, *Surely, Things go well with such a people*. Be sure, Things did not Go well in that *Kingdom*, whereof, *Nicolaus de Clemangis* once professed, *There was more Righteousness in Hell, than in that Kingdom*; for in *Hell*, no *Righteous Man* is *Afflicted*, nor any *Wicked Man* unjustly punished. But among *Laws*, those that concern the *Regulation of Taxes*, are of a very particular force to make Things Go well among those that have them. 'Tis true, that an exact *Equality* in *Taxes*, is altogether to be despaired of; yet it were ea-

fy to Tender probable Expedients for a Nearer *Equality* in them, than has been ever yet attained. And it seems but *Equal* indeed, that as many of the *Taxes* as may be, should be laid upon the *Vanities*, wherein people are most prone amiss to Indulge themselves; not only the *vile Drunkenness*, but also the *strange Apparel*, too ready to creep in upon us, would be notably Retrenched, if *Taxes* laid upon the Fuel of those Lusts, did fetch out of them, what they might yield unto the publick Treasuries. Were but this one sort of *Laws* well adjusted, we might soon come to this, That there would be, *No Complaining in our Streets*; and you know the Psalmist adds upon that, *Happy is that People, that is in such a case*; that is, Things Go well among such a people. Only, when all other *Laws* are well-directed, we may like *Solon* of old, Wish for *one Law* more; namely, *A Law* to provide effectually for the Execution of all the Rest; *A Law* to make it a very dangerous Thing for Officers to Neglect the Duty of their places; *A Law* to prevent the fulfilment of that unhappy Diverb, *That men play with Oaths, as Children do with Shells*, altho' they be Sworn to *Do Justice and Judgment*. O Thrice, and Four Times, *Happy indeed the People that are in such a case.* Secondly.

Secondly. Things will Go well, when a *Liberal Education* is Liberally Countenanced and Encouraged among a people.-----
Ingenuas Didicisse fideliter Artes.---Let *Arts* once Go well among a people; and that will be one way for all Things else to do so too. MEN, are the best Things a people have; nor can Things Go well among those that have no MEN among them. Now to the making of such as deserve to be called MEN, 'tis well known that Learned *Schools* are altogether Necessary! And hence, among the people of God, even when Immediate and Extraordinary *Inspirations*, were more granted than in our Days, yet *Schools of the Prophets*, were in request; and the Great *Samuel* himself was President of a *Colledge*. The Jews tell us, that the *Hill pertaining to Phinebas*, whereof there is mention in the last Words of *Joshua's* History, had a *Colledge* upon it, which *Phinebas* himself, was the Rector of. Thus when we read in 1 Sam. 10, 5. About, *The Hill of God, where was a Station of the Philistines*; the Jews inform us, there was a *Colledge* of young Prophets upon that Hill; which the Barbarous *Philistines* themselves, did not care to Demolish, because of the *Divine Studies*, which were followed in that Academy. Yea, a Learned *Rabbi* assures

fures us, That in the Dayes of the Prophet
Isaiab, there were no less than Four Hun-
 dred & Fourscore Schools at *Jerusalem* it self;
 and the *Talmud* acquaints us, That both
 the Tutors and Scholars of those Learned
 Societies were free from Civil Tasks and
 Rates, and all other publick Burdens. This
 was the practice of the pious *Hebrews*;
 and I might add, that the profane *Pagans*
 themselves had so much Discretion too, as
 to see, that Schools were needful to make
 Things Go well among them. It would
 insinuate some undue Suspicion of you, if
 I should enlarge on this point; but, how
 importunately is it now to be desired, That
 the like Schools may be supported among
 our selves! I cannot but utter, and, I hope
 all the Ministers in the Country will joyn
 with me in uttering, the pathetical Wishes
 of our Departed *ELIOT*; For good Schools
 every where among us; That every Member
 of the Assembly may go Home, and procure a
 good School, in the Town where he lives! That
 before we Dy, we may be so Happy as to see a good
 School, in every Plantation of the Countrey!
 Then would things Go Well indeed. It was
Julians policy, to undo the Christians, by
 putting down of their Schools; and it may
 be *Satans* policy to undo us, by thus making
 of this Gradually to become, A Land of dark-
 ness

ness. Hereby, 'twould in truth soon become *His own Again*! & the *New-Englanders* would become A BASE PEOPLE, in a little while. But while I am thus a Petitioner for the Life of the *Schools*, let me put in a good word, peculiarly for my dear Mother, T H E COLLEDGE, with which this Wilderness has been Subdued and Ennobled. We are not Ignorant, how vigorously, the Eminent *Reformers* of the Last Century, apply'd themselves, to set up Colledges every where; without which, how miserably had the *Reformation* sunk! When the States of *Holland*, had Received a Miraculous Deliverance from the *Spaniards*, they, to shew their Thankfulness, Erected and Endowed a Colledge at *Leyden*, with most ample privileges; and all the World has had cause to bless God for that University. Surely, 'Twould be an Ill Return for the Benefits of God, bestow'd upon our selves, if we should not now do something for our COLLEDGE, among the *First Things* we do. The Admirable *Voetius*, could happily boast of it; that whereas there are no less than Ten Provinces in the Popish *Belgium*, there are no more than Two Universities in them; when, tho' there are but Seven Provinces in the Reformed *Belgium*, there are Five Universities therein, besides other Academi-

Academical Societies. May *We*, have the like Regards unto Learning, far exceeding what is to be found in *Canada* and *Mexico*! And may our zeal for an *University*, become the Emulation of *Barbados* and *Virginia*, till they also have settled among them such Nurseries for Learning, as the Good Spirits there have long bin wishing for. Alas, How far from well had things gone among us, if our Fathers had not formed, that Elected COLLEDGE, of our *Cambridge*! When things went well with *Israel*, there was that Memorandum of it, in *Amos*. 2. 11. *I Raised up of your sons for Prophets; Is it not even thus, O ye Children of Israel?* And Things have gone well with *New-England*, because of such a vast Convenience for us. We cannot conceive that *Europe* would have sent us over MEN enough to answer our Necessities; but if we had not been thus among our selves provided for, *Darkness* had soon covered the Land, and gross *Darkness* the People. But I pray mark what I say; If Contempt of Learning once become the prevailing Spirit of this Country, we are a People apace Running down in all sorts of Ruines unavoidable. May there be then placed the Marks of our singular Affection, upon that River, The Streams whereof have made Glad, the City of God! It is That upon which depends

depends the welfare of the next, as well as the present Generation ; And,

Hac Casti maneat in Religione Nepotes.

Thirdly. Things will *go well*, when a people do neither *want*, nor *chill*, any *Publick Spirits* among them. What is the first cause, why things do not *go well* in our dayes ? Tis intimated in 2 Tim. 3. 1. 2. *In the Last days perillous times shall come : Why so ? First, Because men shall be lovers of their own Sel-ves.* That is, men shall so *Love Themselves*, as to love no body else. But when there is a plentiful sett of men, that are sincerely desirous to *Know* what they may *Do*, and to *Do* what they shall *Know*, for the service of the Publick ; Such men will do much to make things *go well* where they come. They that have a single Eye at, *The good of many*, in such things as they propose and pursue ; They with whom the old Heathenish virtue, *Pietas in Patriam*, is become a Christian Grace ; and they whose chief Mark is not, *They seek their own things*, will cause Things to *go well* indeed ! A Souldier in a Battel, having received his Deaths-wound, cryed out, *O that I had another life to lose for Jesus Christ ! O that I had another life to lose for my Lord-Jesus Christ !* They that are Blest

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with

with many persons who are spirited like so brave a *Souldier* ; Persons willing to part with any thing for the Lord Jesus Christ and his people ; persons who count not all that is done or spent, for the Publick, meerly thrown away, while they can *Lavish out of the Bag*, upon every little impertinency ; These will see things go well among them. It was a most unhappy thing, that an Eminent *Venetian* Embassador, after a long residence in *England*, Sailing homeward, should not without cause cast his Eye back on the Land, and say, *The Happiest country on the face of the Earth, were there not a want of Publick Spirits in it !* And it will as much forebode things going not well, in our *New-England*, if the like lamentations must be made upon us. How should Things go well when every thing is begrutch'd that should make them Go ! I am very sure, Things did not go well in *Constantinople*, when the Citizens would not be at the Charges of Defending their walls ; whereby the *Turks* became the Masters of their Wealth, whereof they found vast Coffers hoarded up. No, a few *Publick Spirits* will make all to go well. Only then, tis of inexpressible importance, that *Publick Servants* be not abused for what they do. Let not unreasonable Reproaches, and Revilings, and Hard Speeches, too Reasonably and roverbially be called *Country, pay for worty*

men. If when men have been doing their best for the removal of Throtling circumstances from a people, they must count it Re-compence Enough to escape without having their *Heads* bitten off: And if when men have been *Showing favour and Lending*, for the support of a distressed people, they shall be requited with unjust censures of, I know not what, *Selfishness*, in what they do; Or if when men have with *Inviolate Integrity and Unfainting Industry*, been serving of their people, they shall be treated with unworthy *Infamies*, and perhaps be Blamed as the *Authors* of those very Inconveniences against which they have most Vehemently, though Ineffectually, Laboured; it will at last come to this, that every man of sense will say, *I will never be an Healer to such a people!* But would that be *well*, I beseech you? Things went well with the people of God, when Gideon, that had ventured his Life to serve them, had them saying to him, *Thou shalt rule over us:* But they Go not *Well*, where all the services done by a *Joseph* shall find no better memories, than *Riven Dishes* to retain them.

Fourthly. Things will Go well, when people, having laid aside all Dividing and Contentious *Animosities*, do come to Love one another. I have good Authority for this

Assertion ; even, the Word of God Him-
 self, in Psal. 133. 1, 3. *Behold, how good, and
 how pleasant it is, for Brethren to Dwell toge-
 ther in Unity.*---There the Lord Commanded the
Blessing : And surely, Things will Go well,
 when they have the *Blessing* of God, com-
 manded upon them. But Things cannot
 Go well, where there is Every evil work ;
 and you know where that is. Especially,
 we may say it, If, The Mountain of the
 Lords House, become, A Mountain of Bether,
 it will not be a Mount, whereof any Dis-
 ciple of our Lord can have cause to pro-
 nounce, *It is good to be here !* When People
 are *Vultures* and *Harpies* one unto another,
 they disoblige that Spirit, who has taken
 on Himself, the Representation of a Dove ;
 and when that Spirit is vexed, he causes all
 things to fall out vexatiously, among those
 who have made Him their Enemy. The
 People that are always Enkindling and
 Fomenting of Sinful Fires among them,
 will provoke the, God of Love and Peace, to
 say, *These people are as a Smoke in my Nostrils,
 I'll be gone from them.* But let people have
 no such Fires, among them, and they will
 procure a Sabbath for themselves, a little
 Anticipating of that New Jerusalem, where-
 in all Things will Go well among the Nati-
 ons. Breache in our Love one unto ano-
 ther,

ther, are so many Breaches in Gods Hedge about us; the *Devils* themselves break in upon us, [whereof we have now a Stupendous Instance in our Vicinage!] and confound all things where there are those *Breaches* made. But let us be a *Philadelphia*, which you know signifies, *Brotherly Love*; and our Lord will speak nothing but *Good* of us, nothing but *Good* for us; yea, He will preserve us, though we should have but, *A Little Strength*. That Great Man, whereof Dr. *Wilkins* would say, 'Twas enough for one Age to produce such a person; had this Excellent Expression, *I can as willingly be a Martyr for Love, as for any Article of the Creed*. For what he could be a *Martyr*, for the same let me be a *Beggar* this Day. It it a pearl, even an *UNION*, whereof I now *Beg*, not that you would *Bestow* it on me, but that you would *Accept* it for your selves; 'twould so Enrich us, that All Things would Go well upon it. If any of us have our Little Displacencies at one another, let us Learn, *Privatas Inimicitias Reipublicæ condonare*, and bury all in an Entire *Amnesty*, for the sake of the Publick, upon which a *New World* is now begun. There are *Factionous Distinctions* to be heard among us; whereof, I wish, that by an Universal Forbearance of those Frenzies

zies & Hatreds which would Embarrass our Affayrs, the *Names* might be Remanded unto that side of the Ocean, where those *Names* had their first Original. But I am above all concerned, That the Blessed *Unity* wherein our Churches do Agree, not only among themselves, but also with the *biggest part of the Reformed Protestants abroad*, may be still continued. The Romans built a *Temple to Quies*, as a Goddess; Whereto 'tis yet said, they seldome, or never *Sacrificed*. But I am for our *Sacrificing* of every Thing, besides, *Faith and a good Conscience*, unto, *Quiet*; not as to any Goddess, but as to a Peerless *Blessing*; and this peculiarly, in what pertains to the *Temple of our God*, So shall we have Things *Go well*, in our *Comfort of Love*! I am loth to recite a *Fable* in a *Sermon*; but I think, I may mention *one*, with which the Great *Melancthon* bespoke that *Unity*, which he thought would make Things to *Go well* among the Protestants of the *Former Century*; it is this, The *Wolves* going forth to Battel against the *Doggs*, first sent a *Scout* forth, to discover the Strength of the Enemy. The *Scout* Returning to the *Wolves*, informed them, that the *Dogs* indeed were the stronger Army; but, said he, *There is no good Understanding among them; their Commanders are*

at variance; and their Colonies do not well hang together; there are several Factions of them; and they are always, Envyng, Thwarting, Tearing one another; wherefore fall on them; nothing is more easy than to Ruine such an Army. I pray, why may not This Age also, be made sensible by such a Parable? This I know, That when Things went very Ill, among the ancient people of God, the Good Cyprian said upon it, *Non advenissent Fratribus hæc mala, si in unum Fraternitas fuisset adunata*; The Bretheren had not Seen such horrid things, if they had lived more like Bretheren.

Fifthly. Things will Go Well, When people find fit Remedies against the Growth of those two Twins, Poverty and Idleness, among them. When the Almighty would have Things to Go well, He said in Psal. 132. 15 *I will abundantly Bless her provision, I will satisfy her poor with Bread.* When there is not one in the Bee-Hive without Food, or Work, Things go well in such an orderly Hive. As for the Needy, things go well, when there are supply'd with, Food Convenient for them. Only then, it must be look'd unto, that the Slothful may not be indulged in that, whereof, *There comes no Goodness.* Tis far from well, when people are permitted, in a course of life, which will disable them to answer Pharaohs

raohs Question, Of *what Occupation are you ?* *Diligent Hands* make all things to *Go Well*, where they come. Things would *Go Well* among ourselves, if our very *Children* might not only maintain themselves, but assist the *Public Charges* also too ; and at the same time have an *Ingenuous* education freely besto'wd upon them. And yet I suppose, *All This* might be accomplished, if a little advice were hearkened unto ! However, as it helps not a little to make things *Go Well* in *Old-England*, that those whom the Law calls *Idlers*, have suitable *Corrections* ordered for them ; So things did *Go Well* in our *New-England*, when one Returning home to *London* could in a Sermon before the Lord Mayor, declare, *I have newly spent seven years in a Country, where all that while, I never saw one Man Drunk, Or heard one Oath Sworn, Or beheld so much as one Beggar in the Land.* God forbid, that now in the Room of our wasted *Indians*, there should rise up an *Unworking* and *Indigent* Generation of English, Humoured like them: That would be a thing too *Ill* for us to find a *Worse* !

Sixthly, Things will *Go Well*, when people Remember the *Sabbath Day*, to keep it holy. They that, Keep the *Sabbath* from polluting it, will belikely to, Keep their *Land* from feeling of *Evil* too. It is *Well* foretold in *Isa 58. 13*

If thou call the Sabbath a delight, the Holy of the Lord Honourable ; Then shalt thou delight thyself in the Lord ; [There are Spiritual Blessings !] And I will cause thee to Ride on the High-places of the earth. [Here are Temporal Blessings also !] It was no Injudicious Observation, of that Admirable Person, the Lord Chief Justice Hale ; That he could ordinarily form a probable Conjecture, how all matters would prosper with him all the week, by the manner of his Keeping the Sabbath Day. It seems we may give a shrow'd guess, whether things are like to Go well, among us, by the Respect which we give to the Sabbath of our God. The Holy God, will wonderfully Break the Rest of that Professing People, that shall not Keep His Holy Rest. Among the Looser Protestants abroad, the Doctrine of the Sabbath, has been abusively called, *Figmentum Anglicanum* ; An English Fancy. But is it any Fancy, ye Sleeping Virgins ; That God has with a long Train of Desolations, been taking away a Sabbath from you ? Is it any Fancy, that you can get no Rest, but are, *Afflicted and Tossed with Tempests, and not Comforted* ? Oh That they would Consider of it ! A Person of Quality, reflecting upon, *The Tears of Germany*, Printed Fifty Years ago, saw cause to say, he believed, the Wars of Germany

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would not be over yet, *Because in a Catalogue of their, Provoking Evils, there is no Confession made of the, Sabbath-breaking, too common among them.* And you know how *Ill* all Things have since gone in those parts of the World! When poor England was fill'd with Sports on the *Lords-Day*, what an horrible Day of the Lord soon came upon the Nation? What Bloody, Fiery Wars, quickly overwhelmed the Nation, and most particularly the Authors of those Unlawful Sports? Blessed be God, for the Regard which the *English Laws* have since had unto the Sabbath of our Lord; Laws worthy to be written in *Letters of Gold*; yea, worthy to be Engraven in our Conversations, by the point of that *Sword, which is not to be Born in vain*! Would we have Things to Go well, among us, by our speedy entring into the *Twilight* of that, *Rest which Remains for the People of God*? Let us devoutly Sanctify that Weekly Rest, by prescribing whereof our God hath so abundantly consulted our Wellfare; yea, let all *within our Gates*, be so Restrained, from open violations of this High Day, that it may not be said unto them, *Ye bring Wrath upon your Country, by Profaning the Sabbath.*

Seventhly. Things will go well, when People do much Flock to, and Keep up, well-constitu-

constituted *Churches* of our Lord Jesus Christ. When things went externally well, among the old Romans, even Cicero, an Heathen could a knowledge, *Non calliditate aut Robore, sed pietate ac Religione gentes superaverant*; it was Piety and Religion which all their Successes were owing unto. If any one ask, unto what the Sudden and Matchless thriving of *New-England* may be ascribed? It is the Blessing of God upon the *Church-Order*, for the sake whereof, [*Let all Mankind know*] this Plantation was first Erected: Things have Gone Well, while our worldly accommodations have been Subordinated unto that GREAT INTEREST: And God has Built and Fill'd our Houses while we have been doing so for His. Our Church-State is our Glory; and as it is said, in Isa. 45. Upon all the Glory shall be a Defence; thus all things will go well, where there is this Well-Descended Glory! If once our people become generally careless about Church-Worship, it will soon come to that issue, whereof a young Prophet in a vast Assembly once admonished the Backsliding Jews; In these Times there was no peace to him that went out, nor to him that came in; but God vexed them with all adversity. What is it, that brings the Blasting Strokes of Heaven, upon a people? When they look for much, Lo, it comes

to Little ; and all things go ill among them ;
 Whence is it ? I pray, Take the God of
 Heavens answer to that enquiry ; *It is be-
 cause of my House, that is wast, and yerum every
 man to his own House.* Only, that things
 may go well, we must be concerned for this
 also, *That the Altar be set upon its right Bases ;*
 That we keep close to our Scriptural, *Plat-
 form of Church-Discipline ;* That we have our
 Churches framed, according to, *The pattern
 in the Mount.* Let the Things of a True
 Church-Order Flourish well in the midst
 of a people ; and all things will
 go well among them ; Let us be duely
 careful, *To dwell in the House of the Lord ;* and
 we need not fear but *Goodness & Mercy shall
 follow us all our Dayes.* To retrench our
 Churches of all that may be offensive unto
 the Glorious Eyes of the Lord Jesus, who
 walks *In the midst of the Golden Candlesticks :*
 To supply our Churches with all those
 things which our Lord Jesus ha's appointed
 for the *Edifying of the Body of Christ ;* and
 for us to procure ourselves a *Lodging* in
 Churches thus instituted : THIS would be
 at all Times our security ; but NOW more
 peculiarly. I can with Good assurance
 forewarn you of a FLOOD, an Horrible !
 Yea, a FIERY FLOOD, coming apace
 upon a sinful world. Now *Particular Chur-
 ches* of the Lord Jesus Christ, are like to be

the *Arks* for safety: in the day of that *Overflowing Scourge*. I know not what to say of a Story which we have, that, In the Primitive Times a terrible *Earthquake* beset a great City, wherein all the Houses fell, Except those whereon an Eminent Person then saw an *Angel* writing those words **CHRIST WITH US**. But this I know, That the way for a people to escape falling in that Horrendous *Earthquake*, which is now begun upon the Nations, is to obtain the favour of, **CHRIST WITH US**; Then may we sing, *We will not fear, tho the earth be removed, and the mountains be carried into the midst of the Sea.* And this I know; That the way for us to have, **CHRIST WITH US**, in this Overturning *Earthquake*, is to have and own as much as we can, the Ordinances of an Evangelical Church-State among us; Those Evangelical Things are the Things that cannot be shaken.

'Tis a most amazing *Revolution* that those dear People of God, the *Waldenses* have newly seen. That Blessed People have had, as 'tis the Motto of their Arms, *The Light shining in Darknes*s, among them from the very first Ages of Christianity; and all the infamous *Croisades* made against them, were never able to Extirpate them; till another Day the Leagued French King, and Duke of Savoy, together did effect their

Diffipation. But behold ; just *three years and an half*, after the Last Abjuration, which broke up those Illustrious Churches, a *Spirit of Life from God is entred into them*. In the sight and spite of all their Adversaries, they have with a Series of Miracles fighting for them, Repossessed themselves of their Country ; and their Two Persecutors, becoming bitter Enemies one unto another, have been hard striving who shall first, and most gain these *Vaudois* unto their party. Those Churches of *Piedmont* which are, as it were the *Root* of all the Protestant Churches being thus *Revived*, it marvellously Confirms the conjecture, so often published among you, That the last Persecution being over, we are got into those Dreadful *Earthquakes*, with which the *Resurrection of our Lords Witnesses*, is to be accompanied. Well; would we be safe at this Day ? Let us become faithful *Witnesses* for that Ecclesiastical Kingdom of our Lord Jesus Christ, which at this Day calls for our *Testimonies*.

Eighthly. Things will Go well, with a people, when *Regeneration* becomes a frequent and common Thing, among the *Rising Generation*. It is Predicted that all Things will one Day Go well among the people of God ; and it is thus expressed, in *Isa. 64. 13, 14. All thy Children shall be taught*
of

of the Lord, and Great shall be the peace of thy Children: In Righteousness thou shalt be established, thou shalt be far from Oppression. Where we may see an abundance of young people, seriously entering into Covenant with God; Where young people are generally with Pierced and Broken Hearts crying out, *What shall I do to be Saved?* Where young people are generally so well-disposed, that it may be said of them, *Behold they pray!* Oh! how well are Things like to Go, among such a people. It is for *this* cause, that I cannot break off, before I have earnestly Address'd my own Generation, upon this All-concerning Article. O Generation, see the Word of the Lord! If YOU, that are Young People, would now generally Turn to God, and if instead of *Walking in the Ways of your Hearts, and the sight of your Eyes*, you would generally be associating your selves with such Companions as would quicken you in the fear of God, and Exercise your selves in Devotions agreeable to them that are Travelling for another World, and Live as those who *Know that God will bring them into Judgment*; we should soon think that all Things would Go well among us. We apprehend that Things do not Go well, because the Anger of God is exceedingly and peculiarly Burning against You, of the Rising

sing Generation; and the *Angel of Death* seems to have had a special Commission, for the Destroying of *You*. If the *VVrath* of the Omnipotent God, were once removed from *You*, and if the Most High would no more go on to say, *I will take no pleasure in your Young Men*! all Things would Go well apace. Come then; *My Brethren*: Let the wicked Young Man, Forsake his way, and the Unrighteous One his Thoughts; and let us Turn unto the Lord. Methinks I hear the Lord Jesus from Heaven, sighing over us, O that they were wise, that they would consider their Latter End! O that they would Remember their Creator in the Days of their Youth! If they were once Good, I would soon make all things to go well among my people there! Hear this, ye children of New-England, and be not more unrelenting at this voice of the Lord Jesus, than the Rock it self was, when *Moses* call'd upon it; O Give! O Melt into the Tears of a conquered Soul; and say with *Ephraim Lord*, I am ashamed, I am even confounded, for the Reproach of my Youth, Turn thou me, and I shall be turned. Become Young *Samuels*, Young *Josiah*s, Young *Timothy*'s; & You will not only make Joy in Heaven, by Turning unto God; but you will make, Joy on Earth too; inasmuch as it will help to make all Things go well among us. I only urge this; and

and if as many Drops of My Heart Blood, as I have now spent of Tears in pressing this matter, would obtain it, I would not value it; I say, only thus much: *My son, know thou the God of our New-English Fathers; and Serve him with a Perfect Heart, and a Willing Mind; if thou seek him, he will be found of thee.* And we shall all fare the better for it.

But, Lastly; Let Prayer be going, and all will go well; only that Supplication then must be Joined with Reformation. Whatever things are before us, tis Prayer that must make them go well; *Frustra nititur, qui non imititur.* If we don't go Leaning upon God, every step, we shall go wrong, and nothing will go well in our Hands. *Moses* in the Mount, will make all thing to go well, in the Camp. The Jews alluding to their usual posture of Standing, when they Pray, have a saying, *Sine Stationibus non Staret Mundus. i. e.* The world would not Stand, if we did not. If thus you Enquire of me, *Whether we shall stand?* I shall answer it with Demanding, *Do we Pray?* A Town in Switzerland, was once very horribly ruined by an Earth-quake, all except one piece of an House, in which a Good man happened then to be at Prayer with his Family. O may this people be all hands at Prayer continually, but especially in

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such a Day of *Heart-quake*, as is now come upon the world; that would be the way for us to have, *Our House, not left unto us Desolate!* But let us herewithal, *Reform* all our *Provoking Evils*; I say, *Reform*, lest the Jealous God say, *When ye make many Prayers, I will not hear, for your hands are full of sin*: Once more I say, *Reform*, Lest the God whom we so impenitently offend, should *Punish us yet seven times for our iniquities*: but then, I suppose things would be far from going well among us. Let us lay the Ten Commandments of our God before us, & let us examine ourselves each one by that impartial Glasse, *What have I done? Examine, What omissions, What commissions of mine, have these laws been violated with?* So let us ask the help of Heaven, that having the pardon of our sins in the Blood of Christ sealed unto us, we may cordially say *I will not have any more to do with Idols*. How well would all things go, if this repentance were to be seen throughout our Land!

THUS have I with all Freedom uttered these things, whereof I may use the words of the Apostle, *We are Bold in our God to speak them*. Nor is there any of my Testimonies this day for that great King, who has made the meanest of men, his Embassadors, whereof I would not say, as a Divine of much Eminency.

nency upon a signal Occasion did, *If I were in a Church full of Kings, I would speak it?* Now, to Transfer these Things into the Circumstances of *New-England*, is a work which I wholly Resign unto that Great Assembly, which is Met this Day to consider, *How Things may Go well among us.* I only take leave, to Leave with you these two Meditations thereupon.

I. That so many Things do Go so well among us, as there do, is matter of exceeding Thankfulness. Let us ponder the lamentable Oppressions and Confusions, that are undergone by others in the World; or let us ponder, the Horrible Number and Malice of them that wish Ill unto us; or, in a word, Let us ponder our own prodigious Misbehaviours in the Dayes, when our God has been Trying of us. O ponder, and wonder to see what is done! I know not what Resentments there may be in some among us, who perhaps are Strangers to all but Themselves, if not also to Themselves; but I know, what would have been Entertained among us, four years ago, with Transported, with Triumphant Acclamations; and This also I may say, 'Tis with us, as in Psal. 126. 2. They said among the Heathen, The Lord has done Great Things for them. Those that have been scoffing at our Prayers, and

those that have long been waiting to make or see *New-England* the prey of them that Hated it; All *They* do with Indignation say, *Great Things are done for them!* And shall not *we* our selves then Thankfully account them, *Good Things?* Yea, I will further and freely Add, That the *Friends* of *New-England* abroad are generally pleased with a gladsome and joyful Admiration, at the *Great* and *Good* Priviledges obtained for us; as indeed some of the last words uttered by one of the *Greatest* Men, in this Age, when the last Winter he lay a Dying, were, *To bless God for the obtaining of what has been Accomplished for us;* for so the Excellent *Bates* in his Funeral Sermon for the Renowned *Baxter*, has reported it; nor are we *Friends* unto our selves, if we scornfully undervalue them. Is it not *Well*, That all *Christian Liberties*, and all *English Liberties*, are by the Royal Charter effectually Secured unto us? Is it not *well*, That all our *Titles* to our Livings are at once Confirmed, beyond the Reach of all *Intruders*? Is it not *well*, That we have our *Judges* as at the *First*, and our *Counsellors* as at the *Beginning*, and that no *Judges*, or *Counsellors*, or *Justices* can ever hereafter be Arbitrarily Imposed upon us? Is it not *well*, That by our *Negative* upon any Governour that may hereafter

ter come upon us, we are more priviledged than any other Plantation in the Kings Dominions? yea, than *Ireland*? yea, than *England* it self? Is it not *well*, That the several Colonies in this Province, are not Rent away into Parcels and Booties, to the Impoverishing, if not the Destruction of us all? but that the *Arrows* are now ty'd up in one *Bundle*, which, we hope, the common Enemy will not be so able to break? And, I am verily perswaded, That the Nearness of our Dependence on the *Crown*, which does now so sensibly protect us, will be found one of our most glorious Advantages; especially in the Day, when the *Earthquakes* that have already begun to *Shake Terribly the Earth*, shall Expire in the Kingdoms becoming yet more gloriously, *The Kingdoms of our Lord, and of his Christ!* I am then your Humble Petitioner, this Day; That one thing more may be *well* among us; 'Tis, That we may be *well*-disposed unto all that Thankfulness which both the God of Heaven, and under Him Their Majesties also are justly looking for. And this the rather, because our Thankfulness for what we have, will certainly make the things that are *thus well*, to be but the beginning of those *Better Things*, which we shall see in the Day, *Which do thou*

our God ! Our God has begun Deliverances for us ; and it becomes us, to bring the *Sacrifices* of Thanksgiving to the Lord, as they did of old, when they had but seen *six paces* of Mercy taken towards the Good Settlement of the *Ark* among them. If all our *Thankfulness* for what we have, be but a froward *Murmuring* and *Complaining* about what we have not, we may tremble at the Consequence. When *Moses* had begun the progress of *Israel* towards a Settlement, they begun their *Murmuring* and *Complaining*, that there was no better progress made ; but for this Iniquity, the Censure of the Almighty God upon them was, *You shall continue in an Unsettled Wilderiness, ye unthankful Generation, all your Days.*

II. We have now such an Opportunity for Things to go well among us, as has not hitherto been put into our Hands. What ever our present Charter have done for us, it has made us capable of doing more for ourselves ; Even than ever the former did. As far at least, as the powers of a Province Exceed those of a Corporation. Be sure, We have now an Opportunity to frame such a Body of Good Laws, and to settle such Officers for the perpetual Execution of them ; as may for ever shut the Door upon the Evil, whereof we have most cause to be afraid

afraid. Well then, may we Lay aside every Weight, and the misunderstanding that so easily besets us, and Vigorously, Sedulously, Unanimously, apply ourselves to the Work of the Day! If we loose this Opportunity, all men of Thoughts, will weep over the Country, and say, as, in Luc. 19 42. *O that thou hadst known, even Thou, New-England; at least in this thy day, the things which belong unto thy peace!----* I will not add the Rest; & may there never be cause to speak it!—only I will say thus much, *The slipping of Opportunities, has hitherto been, tho' the dreadfulest, yet the commonest of our Calamities.* I conclude therefore, with Moses the Servant of the Lord; calling Heaven and earth to Record, that Life, and Death, Good and Evil, have been set before us. If we are those that Love Death, let us throw aside all united Endeavours to put all things into a right posture among us; Let us become so Discontented and Refractory, that it shall become evident, *None but a Stork shall be fit to govern us*: Let us be Hating, Vexing, and Undermining one another, and neglect the One Thing needful. *Hoc Ithacus velit.* This would be the advice of our adversaries. But, if we Chuse Life, then let us join together as one man, Sacrificing all our own lesser Sentiments, for the common good; Let us every man of be

Actively, and Prudently Inquisitive, *What may I do, that things may go well?* And let us fervently Recommend all things among us, always unto the Blessing of that God, in whose word, we have had that Prophecy for our hopes, *I will do better to you, then at the Beginning*; and this directory for our Prayers, *The Lord our God be with us, as he has been with our Fathers*; Let him not leave us, nor forsake us.

FINIS,



ERRATA.

Page 11. l 6. for *Note* r. Now pag 26 l 24.
 r. *Disasters*. p. 56 l 25 f. *Discerning* r.
Deserving. p. 58. l 26. f *Thou*, r *Through*.
 p. 60 l 14. f. *Go* r *Going*.

